English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

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The Book of Salah (Prayer)

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The Obligation of Salah (Prayer) on a Mukallaf (a person meeting the conditions to be held legally accountable for their actions)

The third question of Fatwa no. 4321

Q: Is Salah obligatory at all times? What is the ruling if a person gives up Salah because of the mere thought that their Salah is not accepted by Allah or that though they pray, they do not refrain from what Allah has declared prohibited? Should they continue to pray during all circumstances?

A: Salah is obligatory upon every Muslim, man or woman, five times a day. This view is based on the texts of the Shari`ah and the general consensus of the Muslim Ummah (nation). It is the backbone of Islam and the second greatest pillar after the Shahadah (Testimony of Faith). A person should observe it regularly whether they are known to have committed sins or not. Those who commit sins are in dire need of having their sins forgiven by Allah through following a bad deed with a good one like Salah, Sawm (fast), giving charity and other righteous deeds. Allah (Exalted be He) says: (And perform As-Salât (Iqâmat-as-Salât), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salât (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).)

A Muslim should fortify themselves with Dhikr (Remembrance of Allah) and should always be mindful of Allah. They should recite

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the Noble Qur'an regularly. They should also hold high hopes that Allah will pardon them and forgive their sins lest no despair should know its way to their hearts. The sins they commit cannot be seen as evidence that their Salah, Sawm, Zakah, or any other act of worship is invalid. Both the faith a person holds and the righteous deeds they perform may be associated with committing prohibited acts other than Shirk (associating others in worship with Allah). We pray to Allah that perhaps He will grant us all a better understanding of religion and make us hold steadfastly to it. Allah Alone is One Whose help is to be sought.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Missed Salah (Prayer) should be made up for in case a person forgets or is asleep

Making up for prayers which a person misses due to sleep or negligence

The first question of Fatwa no. 6196

Q: Allah has guided me to obey Him. I offer the daily prayers on time except for Fajr (Dawn). Sometimes I get up late after sunrise. Is my Fajr Prayer offered at that time valid? How can a Muslim make up for the Salah he missed like `Asr (Afternoon) Prayer? Will he make up for it at the time of the Maghrib (Sunset) Prayer or delay it until the next `Asr Prayer?

A: The Salah you miss due to sleep or forgetfulness should be offered the moment you wake up or the moment you remember. It does not matter if you wake up or remember it after sunrise. This is based on the Hadith in which the Prophet (peace be upon him) said: (He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it, except this.)

As for the Salah you intentionally abandoned while believing in it being obligatory, the most sound of the two views held by scholars is that such an act constitutes major Kufr (disbelief).

You should not make up for it, but you have to repent, regret it, and ask Allah's forgiveness for abandoning it. You should observe the five daily prayers regularly. This is based on the Hadith in which the Prophet said: (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.)

Another Hadith states: (What makes one a disbeliever and a polytheist is abandoning prayers.)

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The second question of Fatwa no. 5545

Q: The Messenger of Allah (peace be upon him) said: (He who misses a prayer because he sleeps or forgets it should offer it when he remembers it as there is no expiation for it except this.) **In the Sahih (authentic book of Hadith) of Muslim, the Prophet (peace be upon him) is reported to have said:** (When the sun rises, refrain from prayer, for it rises between the horns of the devil.)

If one sleeps and does not get up to pray the Fajr (Dawn) Prayer until the sun rises, should he perform prayer then or delay it until the sun becomes high? How can the Hadiths mentioned above be compatible?

A: If a person continues to sleep until shortly after or before sunrise, they should offer the Fajr Prayer when they wake up. It does not matter whether the sun rises before or after they offer it or whether they finish it before the sun becomes high. The same applies to the `Asr (Afternoon) Prayer. If they miss it due to sleep or forgetfulness, they should offer it when they wake up or when they remember it even after sunset. They should not refrain from offering the Fajr Prayer until the sun becomes high nor should they wait to offer the `Asr Prayer at sunset. This is based on the authentic Hadith in which the Prophet (peace be upon him) is reported to have said: (Whoever prays one rak'ah of the Fajr prayer before sunrise, he has caught the Fajr prayer in time and whoever prays one rak'ah of the 'Asr prayer before sunset, he has caught the 'Asr prayer in time.) Narrated by Al-Bukhari and Muslim. This is also based on the general meaning

of the Hadith in which the Prophet stated: (He who misses a prayer because he sleeps or forgets it should offer it when he remembers it, there is no expiation for it, except this.) As for reconciling the apparent conflict between the two Hadiths you mentioned in the question, scholars have confined the Hadith which prohibits Salah at sunrise to Sunnah (supererogatory) Salah. Accordingly, the prohibition does not apply to Salah which is offered for a specific reason or obligatory Salah which a person misses due to sleep or forgetfulness.

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Fifth question from Fatwa No. 6576

Q: If a person sleeps until sunrise, should he pray the two supererogatory Rak`ahs (units of Prayer) before offering the Fajr (Dawn) Prayer?

A: If one is overpowered by sleep and could not wake up until after sunrise, he should perform Fajr (Dawn) Prayer when he wakes up and should offer the Sunnah (supererogatory) Salah before Fajr. It is authentically reported that the Messenger of Allah (peace be upon him) was overpowered by sleep. He along with his Sahabah (Companions) woke up after sunshine. Adhan (call to Prayer) was announced and the Prophet offered the two supererogatory Rak`ahs (units of Prayer) before offering the Fajr Prayer.

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The twelfth question of Fatwa no. 7942

Q: What is the ruling on a person who is in the habit of staying up late at night to study his lessons and thus offers the Fajr (Dawn) Prayer after sunrise when he wakes up? Should he be blamed for this?

A: Every Salah (Prayer) should be performed at its appointed time. Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The time of Fajr Prayer starts from the crack of dawn and continues until sunrise. Staying up late at night for studying purposes is not a valid excuse for which the Fajr Prayer may be delayed until after sunrise. You should do your best to wake up early before sunrise. A person who delays the Fajr Prayer until after sunrise should be wisely admonished.

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First and second questions from Fatwa No. 8371

Q 1: What is the ruling on the Salah (Prayer) of a person who has been in the habit of offering the Fajr (Dawn) Prayer after sunrise for two years? He claims that sleep overpowers him as he stays up late until midnight sitting at cafés or nightclubs.

Q 2: Is it permissible to dine with this person, keep company with him, or live with him?

A: It is prohibited to delay Salah until its appointed time elapses. Every Muslim should give due concern to offer Salah at its appointed time. He may ask someone to remind him of its time or he may set his alarm clock at prayer time. A person is prohibited to stay up late at nightclubs or other places of entertainment which make him miss the Fajr Prayer or miss the reward of congregational prayer. The Prophet (peace be upon him) forbade staying up after the time of Isha' (Night) Prayer, especially if there is no valid reason to do it. Every act that may cause delaying performance of Salah is prohibited unless as required by the Shari`ah (Islamic Law). It is desirable that you part company with this person, if he does not heed your advice.

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The second question of Fatwa no. 7976

Q: My elder brother does not observe Salah (Prayer) regularly especially in Ramadan. When I ask him to observe it, he tells me that I have to mind my own business. Sometimes he picks a fight with me. What should I do with him? Will there be any sin on me if I leave him alone or should I keep on advising him? He sleeps so much and prays only after he wakes up. He says that a person who is asleep is excused. Is his Salah valid? Give me your fatwa may Allah reward you with the best.

A: First: We advise you to continue being mindful of Allah and to remain steadfast on the path of righteousness. You should also continue counseling your family with wisdom and fair preaching while, following the example of the Prophet, patiently enduring the hardships you may suffer and expecting the reward from Allah.

Second: A person who intentionally neglects Salah due to sleep or is repeatedly awakened to perform it or performs it after its due time has elapsed is the same as a person who abandons Salah intentionally. The same is true of a person who neglects waking up for prayer time and continues to sleep until the due time has elapsed. It is authentically reported that the Messenger of Allah (peace be upon him) said: ﴿That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴾ In another authentic Hadith the Prophet (peace be upon him) is reported to have said: ﴿What makes a person a disbeliever and a polytheist is abandoning prayers.﴾

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Making Up the Missed Salah for a Person who was Unconscious and the Sick who Abandoned Salah

Fatwa No. 2259

Q: My father who is 92 years old was hit in a car accident thereupon he went to hospital and was unconscious for seventeen days without performing Salah. When regained conscience, he asked about making up for the missed prayers. Please, tell us the answer!

A: If he was conscious during the period when he abandoned Salah, he should make up for the missed prayers according to his ability; standing, sitting, or lying on his side or back. He should observe them in the same order from the first day missed starting with the first salah missed then the next, etc. When he finishes the first day, he should start the second day keeping to the order of prayer and so on until he makes up for all the prayers missed. But if he was not conscious during that period, he is exempted from making up for the missed prayers.

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Fatwa no. 2883

Q: A man was in a car accident and fell into a coma which lasted for a long duration including the month of Ramadan. During that lengthy period he was not aware of anything. He later recovered and regained his health, thanks to Allah. Must he make up for the missed Sawm (fasting) and Salah (Prayer)?

A: If the case is as you mention, that this man was unconscious for a long period, including Ramadan, where he was not aware of anything as a result of the accident, he does not have to make up for Sawm and Salah. This is according to the strongest of the two opinions of scholars, as he was not responsible to do so during that period.

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Fatwa No. 4701

Q: I had an accident and stayed in in hospital for three months. I was unconscious, so I did not perform Salah (prayer) during that period. Should I make up for the prayers I missed? I would like to receive your answer as soon as possible.

A: You are not required to make up for the missed Salah during the aforementioned period as long as you were unconscious.

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The fourth question of Fatwa No. 9440

Q: How can a person make up for the Salah (prayer) he missed when he was in a coma for a month?

A: He is not required to make up for the Salah he missed during the period he was in a coma because at that time he would have been considered as insane. The actions done by those who are insane are not recorded (which means that they are not held accountable for them).

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Fatwa no.(4227)

Q: I have a thirty year old daughter who is a mother. She has been suffering from a mental disorder for fourteen years now. In the past, this disorder used to afflict her during irregular intervals. This time her mental disorder has lasted for three months. Accordingly, she cannot perform Wudu' (ablution) or Salah (prayer) unless there is someone to guide her about how to perform prayers and the number of Rak`ahs (units of Prayer). Now, after the advent of the blessed month of Ramadan, she only fasted one day and didn't fast the rest of the month.

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Please, guide us regarding the obligatory duties on her and on me, as I am the one responsible for her. May Allah reward you.

A: If the case is as you have mentioned, she is not obliged to fast, pray, or even make up for them, and all you have to do is to take good care of her as you are the one responsible for her. It is authentically reported that the Prophet (peace be upon him) said: (All of you are guardians and responsible for your charges.) But, if she recovers her mental consciousness any time, she is obliged to perform the prayer due at the time. Similarly, if her mental consciousness is restored during Ramadan, she only has to fast the days when she regains her mental consciousness.

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Salah of a Mad Person

Fatwa No. 8302

Will a mad person be held accountable for the misdeeds that he committed

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before insanity e.g. neglecting Salah (Prayer), Sawm (Fast), Zakah (obligatory charity), etc.? It should be noted that the person was a normal person in the beginning of his life but later became insane.

A: As to the period when he was sane, he will be held accountable for the deeds done then; rewarded for the good ones and punished for the bad ones. As to the period when he was insane, he will not be held accountable for the deeds committed then, just like any insane person.

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Salah of a Person who drinks Khamr

The second question of Fatwa no. 11293

Q: What is the ruling of the Islamic Shari'ah regarding a person who drinks Khamr (intoxicants) at night and offers Salah (Prayer) during the day? As Salah should prevent a person from committing immoral acts and Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), is their Salah valid or not?

A: If a person offers Salah with all its obligatory acts and fulfills its conditions, it is considered valid. They will be rewarded for it, and they will be sinful for drinking Khamr. They are considered among those who mix good deeds with evil ones. (So whosoever does good equal to the weight of an atom (or a small ant) shall see it.) (And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.)

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The second question of Fatwa no. 11636

Q: I fell ill for a few days during which I could not perform Salah (Prayer). How can I make up for the prayers I missed?

A: Every adult and sane Muslim should perform Salah at its appointed time even if they are sick. You should hasten to make up for the prayers you missed during your illness. These prayers should be preserved in the normal order of daily prayers. You should also ask Allah to forgive you and accept your repentance.

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The first question of Fatwa No. 12082

Q: If a person drinks alcohol is his Salah (prayer) valid even though he knows that it is prohibited? Is performing Salah related to drinking wine?

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A: It is absolutely prohibited to drink alcohol at any time. Allah (Exalted be He) says: (Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.) If one performs Salah in a state of drunkenness and does not discern anything, his Salah will be invalid and he has to perform it again. If he is not drunk, his Salah will be valid.

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Making up unintentionally missed Salah (Prayer)

First question from Fatwa No. 7269

Q: A person forgot to make up the missed Maghrib (Sunset) Prayer, and offered `Isha' (Night) Prayer, after which he remembered the missed Salah, is his Salah valid or not? What should he do in this case?

A: His `Isha' (Night) Prayer is valid according to the most correct of the two scholarly opinions. There is no blame on him and he is excused by his forgetfulness, for Allah (Exalted be He) said, (Our Lord! Punish us not if we forget or fall into error)

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and Allah's saying in the Prophet's words: (I did.) related by Muslim in his Sahih.

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Fatwa no. 8488

Q: I forgot to offer the `Asr (Afternoon) Prayer and then remembered an hour and a half later. It was the time when offering Salah (Prayer) is Makruh (reprehensible), so I delayed it and I offered it with Maghrib (Sunset) Prayer. What is the ruling on this?

A: If the case is as you mention, you have committed a mistake when you delayed the `Asr Prayer until sunset. You should repent and seek forgiveness from Allah. If you forget an obligatory Salah, or if you are asleep at its due time, you should offer it when you remember or awaken, as the Prophet (peace be upon him) stated, ﴾If a person misses a Salah because they were asleep or out of forgetfulness, they should offer it when they remember it; there is no Kaffarah (expiation) for it except this.﴿

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If one forgot a Salah but prayed those after it, must one repeat all of them?

The first question of Fatwa no. 8972

Q: What is the ruling on a person who forgets, or is asleep at the time of one of the five prayers, such as the Fajr (Dawn) Prayer, and they do not offer it until `Isha' (Night) Prayer? Does this person have to repeat the Fajr Prayer only, or must they repeat all the prayers they offered on that day, although they have offered them all? Please advise, may Allah show His mercy to you.

A: That person should offer Fajr Prayer only, and they do not have to repeat all the mentioned prayers, as they offered them while in a state of forgetfulness that the Fajr Prayer is still due. Allah stated, (Our Lord! Punish us not if we forget or fall into error) It was authentically reported from (the Messenger of Allah (peace be upon him) that he said, "Allah said, 'I had done.'")

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Exhorting children to pray

The third question of Fatwa No. 5133

Q: The Messenger of Allah (peace be upon him) said: (Command your children to pray when they are seven years old, and beat them for (neglecting) it when they are ten years old; and separate them in bed at the time of sleep.) **Do the "seven years" start upon the end of the sixth year or upon the end of the seventh year and the beginning of the eighth year?**

A: When a child reaches the age of seven, his guardian should command him to perform Salah in order to get them used to it. There is a Hadith reported by Imam Ahmad, Abu Dawud, and Al-Hakim where the Prophet (peace be upon him) said: (Command your children to perform Salah when they are seven years old, beat them if they neglect it when they are ten years, and separate them in bed at the time of sleep.) It is clear that the intended meaning is when they finish their seventh year.

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Fatwa No. 13135

Q: Does a young boy who has not yet reached the age of puberty receive rewards if he performs Salah (prayer)?

A: A young boy receives rewards for his deeds once he has reached the age when he can discern what he does and performs what is obligatory with regard to Wudu' (ablution) and Salah.

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Fatwa No. 4832

Q: My children's ages range between nine and eleven years. I wake them up for Fajr (Dawn) Prayer when it is very cold. Some shaykhs told me that it is wrong to wake young children in the cold weather. I want to ask if I am really sinful or not? Please answer me. May Allah reward you best!

A: If the situation is as you mentioned, then you have done well, and may Allah reward you best and make you a good example for other mothers.

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The people who told you that it is wrong to wake children up for prayer, are truly incorrect. We hope Allah (Exalted be He) will forgive them and guide them to encourage what is right. It is narrated by Ahmad, Abu Dawud, and Al-Hakim on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Prophet (peace be upon him) said: ("Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and separate them in bed at the time of sleep.) This report is applied to all times; winter or otherwise.

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Fatwa No. 3432

Q: Am I obliged to perform Sawm (Fast), Hajj, and Salah (Prayer) knowing that I am only nine years old?

A: A male person becomes Mukallaf (held legally accountable for his actions) when he reaches the age of fifteen, emits Maniy (spermatic fluid) whether during sleep or in wakefulness with desire, or by the growth of pubic hair around his private parts. A woman is the same as a male in these three signs of adulthood in addition to her menstruation. However, if she performs Salah, Sawm, and Hajj before the appearance of these signs, such acts of worship are still valid, but regarded as Nafilah (supererogatory) on her part that do not account as the obligatory Hajj which is only due after attaining the conditions of being held legally responsible for her actions. It has been authentically narrated from

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the Messenger (peace be upon him) that he said, (Command your children to perform Salah (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and separate them in bed at the time of sleep.) May Allah guide you to success and righteousness, and make you a joy to your parents.

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The second question of Fatwa no. 8439

Q: I have two sons who are 16 and 14 years old. I advise them to offer Salah (Prayer), and I beat them, but still they do not offer Salah regularly. What should I do with them? Some people tell me that my Salah in invalid as long as they do not offer Salah. Please advise, may Allah reward you.

A: Continue to advise them, urge them to maintain their Salah, and keep them away from bad companions. As for the claim made by some people that your Salah is invalid as long as your children do not offer Salah, it is not true. Your Salah is valid, and you will be rewarded for correcting your children, may Allah guide them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Deliberate abandoning or delaying Salah (prayer) after its prescribed time

and what results from that behavior

The second question of Fatwa No. 2255

Q: What is the ruling if a woman delays performing Salah after its due time and encourages her younger and older daughters to do that?

A: If she is as what you have mentioned, she is an apostate. By doing this, she is causing great harm to her daughters. She must be asked to repent. If she does not repent, the case should be submitted to a judge in order to separate her from her husband. Moreover, she has to be punished with the legal Hadd (prescribed penalty) for that which is death. Ibn `Abbas (may Allah be pleased with him) said that the Prophet (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") This is the case if she delays Salah after its due time like delaying `Asr (Afternoon) Prayer until sunset or Fajr (dawn) prayer until sunrise. Delaying Salah after its due time without a legal excuse is equal to abandoning it.

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First question from Fatwa No. 443

Q: What is the ruling on a man who pretends to be a Muslim although he does not perform the five daily Prayers? When he fasts in Ramadan, he breaks his fast by drinking alcohol and forbids for himself eating from the animals slaughtered by Christians.

A: Mere verbal declaration of Islam does not include a person in Islam. (Iman (Faith) is not accomplished through wishes or pretences, but it is what is implanted in the heart and ratified through deeds.) The essential requirements of Iman and Islam have been clearly defined in the Hadith narrated by `Umar ibn Al-Khattab (may Allah be pleased with him). The Hadith is collected by Imam Muslim in his Sahih (authentic book of Hadith) on the authority of `Umar Ibn Al-Khattab (may Allah be pleased with him) that he said: (One day while we were sitting with the Messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of a journey were to be seen on him and none of us knew him. He walked up and sat down by the Prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammed, tell me about Islam". The Messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the Messenger of Allah, to perform the prayers, to pay the Zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so." He said: "You have spoken the truth", and we were amazed at him asking him then saying that he had spoken the truth. He said: "Then tell me about Iman." He said: "It is to believe in Allah,

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His angels, His books, His messengers, and the Last Day, and to believe in divine predestination, both the good and the evil thereof." He said: "You have spoken the truth". He said: " Then tell me about Ihsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings." Then he left and I stayed for a while. Then, he (the prophet) said: "O `Umar, do you know who the questioner was?" I said: "Allah and His Messenger know best". He said: "He was Jibril (Gabriel, peace be upon him), who came to you to teach you your religion.") In this Hadith, the meanings of Islam, Iman and Ihsan are well defined.

Islam has been defined by the Prophet (peace be upon him) to mean outward submission to Allah which is shown through observance of the five declared pillars of Islam. These pillars include verbal testification that there is no God worthy of worship except Allah, performance of the five daily prayers, payment of Zakah, fasting the month of Ramadan and performing Hajj to the Sacred House in Makkah for whoever can afford it. Salah and sawm (fasting) are two pillars involving physical practices while Zakah involves charitable spending. Hajj combines between physical practice and charitable spending for Muslims who are not living in Makkah. Fulfillment of these five pillars must be met in order to hold a person as a true Muslim. However, no one can be rightfully called a complete Muslim on account of their verbal assertion of Islam. This description only materializes if observance

of other pillars of Islam is maintained. This fact is supported in the Hadith in which the Prophet (peace be upon him) stated: ﴿A (true) Muslim is one who avoids harming his fellow Muslims

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with his tongue or his hands﴾ It is narrated in the two books of Sahih (authentic Hadith books collected by Al-Bukhari an Muslim) on the authority of `Abdullah Ibn `Umar (may Allah be pleased with them both) that a man asked the Prophet (peace be upon him) saying: " What is the most righteous deed in Islam?" The Prophet (peace be upon him) replied: ﴿To feed food and extend greetings to one whom you know and whom you do not know.﴾ Imam Ahmad, Al-Tirmidhi and Al-Nasa'i also narrated on the authority of Al- `Irbad Ibn Sariyah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴿Allah has set forth a parable with a straight path, on the sides of which are two walls with open doors covered by curtains. In the beginning of the path there is a caller who says, "O, you people! Follow the straight path and do not deviate." There is another caller who calls from inside the path. If one of you goes to open one of the doors, he tells him, "Woe unto you! Don't open the door. If you open it, you shall slide there." The straight path is Islam; the two walls are the limits set by Allah; the open doors are the prohibitions made by Allah; the caller in the beginning of the path is Allah's Book (the Qur'an); and the other caller is the preacher inside one's self which reminds every Muslim.﴾ According to Al-Tirmidhy's narration, it is stated: ﴿Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path.﴾

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The parable set by the Prophet (peace be upon him) in the above Hadith clearly explains that Islam is the straight path which Allah has ordered us to follow while not exceeding the limits set by Him. Iman, as explained by the Prophet (peace be upon him), involves inward submission of the heart. This inward submission cannot exist in the absence of Islam. Thus Iman and Islam are inextricably interwoven. If Islam is mentioned separately from Iman, the two terms become interchangeable. This fact is substantiated by the Qur'anic Ayah (verse) in which Allah (Exalted be He) says: ﴿Truly, the religion with Allâh is Islâm.﴾ The same applies if Iman is mentioned separately from Islam. This is also based on the Hadith in which the Prophet (peace be upon him) said: ﴿Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allah, and the humblest of which is the, removal of what is harmful from a path. Modesty is a branch of faith.﴾ Narrated in the two Sahih (authentic books of Hadith collected by Al-Bukhari and Muslim) and this narration is from Muslim.

If coupled together, Iman is understood in the context of inward submission and Islam is outward submission. Allah (Exalted be He) says: ﴿The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts.﴾ According to Ibn `Abbas and others, this group of Bedouins were not hypocrites. They were weak in faith. The concluding words of the Ayah strengthens this fact. Allah (Exalted be He) says: ﴿But if you obey Allâh and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds.﴾

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This Ayah denotes that their deeds could be accepted by Allah through their little Iman. A person's Islam is not nullified if some of its prescribed observances are neglected or if some prohibitions are

committed. It is, however, rendered null and void if something totally incongruous with it is committed like abandoning Salah. The Prophet (peace be upon him) said: ﴾Whoever stops offering prayers, will have no share from Islam﴿ Likewise, a person's Islam becomes invalid if he commits anything that may render it void as has been clarified by scholars in the chapter about the rulings related to renegades. On the contrary, one who observes the pillars of Islam and Iman and restrains himself from committing prohibitions is considered a complete believer. A person who observes the pillars of Islam and Iman while committing some prohibited acts, their Iman will decrease. As for Ihsan, the Prophet defined it by saying: ﴾To worship Allah as if you see Him, and if you cannot achieve this state of devotion, then you must consider that He is looking at you.﴿ Ihsan assumes a higher rank than both Islam and Iman. With this in mind, one who abandons Salah falls under one of the following two categories:

First: If he abandons it out of denying its being an incumbent obligation, it is unanimously agreed upon by scholars that he is a Kafir (disbeliever). The reason being that he has abandoned one of the taken-for-granted pillars of Islam.

Second: If he abandons it out of negligence while not denying its being an incumbent obligation, the most preferable of the two views held by scholars is that he is a Kafir. This is based on the Hadith in which the Prophet (peace be upon him) said: ﴾"Whoever abandons Prayer intentionally will be free from the protection of Allah and His Messenger".﴿ Narrated by Imam Ahmad. This Hadith indicates the lawfulness of killing a person who abandons Salah. In another Hadith the prophet (peace be upon him) said: ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ Narrated by Muslim. This Hadith indicates that a person who abandons Salah is considered a Kafir (disbeliever). It is prohibited for a Muslim to break their fast by drinking alcohol. They are deemed Kafirs if they believe in the lawfulness of alcohol drinking. They are considered to be committing a sin if they drink it while still believing it to be prohibited. Alcohol drinking is the worst of evils. A Muslim is, therefore, prohibited to drink it because of the inherent evil religious, physical, and psychological harms. As for claiming the prohibition of eating slaughtered animals of Christians, if the person who claims this believes so while knowing that Allah has made it lawful, he is considered a Kafir as he prohibits

what Allah has declared lawful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. 2191

Q: A man abandons or neglects obligatory prayers except Jumu`ah (Friday) Prayer; and he goes to the Masjid (mosque) early on Friday. What is the ruling on this person? It should be noted that he is an educated person, not ignorant.

A: Salah (Prayer) is one of the pillars of Islam and whoever abandons it is denying its obligation and is a disbeliever according to Ijma` (consensus) of religious scholars. However, if someone abandons it out of laziness and negligence, he is also a Kafir according to the preponderant view of religious scholars. The religious evidence in support of this rule are general; they do not differentiate between those who abandon Salah out of denial or out of laziness or negligence. It is narrated by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with an authentic chain of narrations on the authority of Buraydah ibn Al-Husayn who said that Allah's Messenger (peace be upon him) said: (Salah is the religious criteria that ensures peaceful treatment to those who are apparently Muslims. Thus, whoever abandons it, becomes a disbeliever.) Likewise, Muslim narrated in his Sahih book on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Abandoning Prayer is the sin that admits a person to disbelief and polytheism.) `Abdullah ibn Shaqiq reported,

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'The Companions of Allah's Messenger (peace be upon him) did not consider abandoning any act of worship as Kufr (disbelief) except Salah.' Narrated by Al-Tirmidhy.

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The seventh question of Fatwa No. 6787

I read a Fatwa where you considered a person who unintentionally abandons prayer to be a disbeliever. If this person does not perform Salah, should we ask him to repent? What is the time frame for asking him to repent? What is the ruling if he does not repent?

A: According to the soundest opinion, the person who intentionally abandons prayer should be asked to repent for three days. If he does not repent, he should be killed by the command of the legal judge. The Prophet (peace be upon him) said: ("If somebody (a Muslim) discards his religion, kill him.") This Hadith was reported by Al-Bukhari in his Sahih from the Hadith of Ibn `Abbas (may Allah be pleased with him).

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Second question from Fatwa No. 4345

Q: A brother of mine aged 24 years, died without having ever performed a single Salah (Prayer) in his entire life, but he might have fasted for one month in his life. Furthermore, he suffered from an addiction to Khamr (intoxicant), Zina (illegal sexual intercourse outside marriage), theft, and he died in a state of drunkenness after his car crashed into a tree. Now, what is the ruling on asking forgiveness for him by his parents?

A: If the condition of your brother during his lifetime until his death was as you mentioned, then it is not permissible to whoever knew his manners to ask forgiveness for him, for he went under the realm of Kufr (disbelief) by abandoning Salah, as the Prophet (peace be upon him) said, (What makes one a disbeliever and a polytheist is abandoning Salah.) related by Imam Muslim in his Sahih, and his saying, (That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.) related by Ahmad and the compilers of Sunnan with an authentic chain of narration, and there are other proofs in this regard.

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The third question of Fatwa No. 5130

Q: A person does not offer the Fajr Prayer until after sunrise. He does not pray `Asr until sunset claiming that he comes home late and tired from work at the time of `Asr prayer, so he sleeps and leaves Salah. What is the ruling of his salah? Does it affect on Sawm (fasting)?

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A: Leaving the Fajr Prayer without excuse, for example, sleep or forgetfulness, out of neglect until sunrise is an act of disbelief. This is according to a sound view of scholars and accordingly his Sawm is invalid. Delaying `Asr Prayer until sunset is an attribute of the hypocrites as stated by the Messenger of Allah (peace be upon him). However, if he performs it in that time, it will suffice him. In regard to this delay, his fast is valid and he should repent. It is obligatory to perform it in congregation in the mosque before twilight.

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The third question of Fatwa no. 6299

Q: A man converted to Islam at the age of forty. Should he make up for the missed Salah (prayer)?

A: A person who converts to Islam does not have to make up for Salah and Sawm (fasting) which they did not perform during the days of their Kufr (disbelief), as Allah stated, ﴾Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.﴿ (Surah Al-Anfal, 8: 38). The Prophet (peace be upon him) also stated, ﴾Islam wipes out all that has gone before it (previous misdeeds).﴿

The Prophet (peace be upon him) did not order those who embraced Islam to make up for any missed rites of Islam. The scholars also unanimously agreed upon this.

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Fatwa no. 8569

Q: I traveled to the United States of America in 1396 A.H. to study, and I spent five years there until I got my Bachelor's degree. While I was there, I did not observe Sawm (fasting) in Ramadan for five years, because I was a Fasiq (someone openly and flagrantly violating Islamic law). Given that I did not even try to observe Sawm in those five years and I did that on purpose, out of disobedience, what is the ruling on this? Praise be to Allah for guiding me. Please advise regarding this matter. I would also like to inquire about how to make up for missed Salah (Prayer) if it is abandoned on purpose and not out of forgetfulness, as I did not offer Salah during that period. How do I make up for Salah and Sawm?

A: If the case is as you mention, that you have shown Tawbah (repentance) and followed the way of

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guidance, you do not have to make up for Salah and Sawm that you neglegted on purpose, because abandoning Salah is considered major Kufr (disbelief) and apostasy; even if the person does not deny its obligation, according to the strongest opinion of scholars. If an apostate embraces Islam, they are not asked to make up for the missed Salah and Sawm during the period of their apostasy, as the Prophet (peace be upon him) stated, ﴾Islam wipes out all that has gone before it (previous misdeeds); and Tawbah also wipes out all that has gone before it.﴿ You should continue to offer congregational Salah on time in the Masjid (mosque) and observe Sawm in Ramadan. You should perform pious deeds and Nawafil (superogatory) acts frequently, whether of Salah or Sawm, maintain the ties of kinship, Sadaqah (voluntary charity), and other good deeds as much as you can, as Allah stated, ﴾And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).﴿ (Surah Taha, 20: 82). May Allah support you and us in the truth and keep us on the right path.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa No. (687)

Q: Is it obligatory on a person who abandoned Salah (prayer) for a long period of time like months or years to make up for the missed Salah?

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A: The majority of scholars are of the view that it is obligatory on such a person to make up for the missed Salah considering them liabilities due on him. They support their view with the general meaning of the Hadith that reads, (The debt of Allah should be repaid (before that of anyone else).)

However, some scholars view that it is not obligatory on someone who intentionally missed Salah to make up for it. This is because abandoning Salah is tantamount to Kufr (disbelief) leading the person outside of the fold of Islam - we seek refuge with Allah - and rendering all the person's deeds to be in vain. They further view that only the person who missed Salah out of forgetfulness or oversleeping may make up for it. Such a person has a valid excuse and is thus, entitled to the right to make up for it as redress. On the contrary, the person who intentionally misses Salah has no valid excuse and is thus, unworthy of being given an opportunity to make up for it. Undoubtedly, the penalty of such a person will be nothing but Hellfire unless he repents.

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Second question from Fatwa no. (3901)

Q: I am a young Muslim man. I started praying when I was eighteen. Should I make up for the previously missed Salahs (prayers)? If yes, how many years shall I make up for?

A: You should supplicate to Allah for His forgiveness and repent to Him of what has passed, and you do not have to make up for missed prayers, because abandoning Salah is an act of Kufr (Disbelief) as the Prophet (peace be upon him) said: (That which differentiates us from them (the disbelievers and hypocrites) is Salah. Thus, whoever abandons it, becomes a disbeliever.) There are many other Hadiths with this context. However, the expiation of Kufr is to repent to Allah (May He be Praised), and to do your utmost to offer righteous deeds as Allah (May He be Praised) says: (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).)

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The sixth question of Fatwa No. 2873

Q: I missed performing some prescribed Salahs (prayers). Then I went to Al-Masjid Al-Haram to perform `Umrah (lesser pilgrimage). I intended to make use of being at Makkah, and so, I began to make up for these missed Prayers. What is the better of these two; either to make up for the missed Salah or to perform supererogatory ones?

A: You have to make up for the Salah you missed and to announce Iqamah (call to start the Prayer) for every Sahah. However, if you intentionally left these missed Salah out of negligence and laziness,

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you are not required to make up for them. You have to repent and ask Allah (Glorified and Exalted be He) for forgiveness. Intentionally abandoning of Salah is a form of disbelief that spoils one's righteous deeds even if he does not deny its obligation. This is according to the soundest opinion of the scholars. The Prophet (peace be upon him) said: ("That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.") He (peace be upon him) said: ("What makes one a disbeliever and a polytheist is abandoning prayers.") If a disbeliever embraces Islam, he will not be asked to make up for the Salah he missed. Allah (Glorified be He) says: (Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven.) Denying the obligation of the five obligatory daily prayers or one of them is a form of disbelief according to the consensus of scholars. We implore Allah (Exalted be He) to grant us safety and well-being.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fifth question from Fatwa No. 3122

Q: If adults (both men and women) who have reached the age of majority did not perform Salah (Prayer) or Sawm (Fast) out of religious ignorance, and when they found out how they were falling short, they regretted the past and stopped doing previous misdeeds with a determined intention not to return to these shameful acts. Are they obliged to make up the missed prayers and fasts?

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A: Any Mukallaf (person meeting the conditions to be held legally accountable for their actions) who abandons Salah and Sawm intentionally, is not required to make up for the missed prayers, but should repent and return to Allah (Glorified and Exalted be He) and draw closer to Allah through increasing good deeds, Du`a' (supplication) and offering Sadaqah (voluntary charity), for the Prophet (Peace be upon him) said, ﴾Penitence wipes out all misdeeds done before it, and so does Islam.﴿

It is known that abandoning Salah is a major Kufr (disbelief), for the Prophet (peace be upon him) said: ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.﴿ , and other evidences. So if a person who is falling short offers repentance, he does not need to make up for the missed prayers or fasts according to the legal evidence cited and other legal proofs in accordance with the most correct view of scholars.

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The second question of Fatwa No. 4271

Q: What is the ruling on a man who abandons Salah (Prayer) for a long period of time then repents to Allah (Exalted be He) and resumes Salah at their due times regretting the acts of obedience he missed? However, he does not stick to this obedience.

A: If a person intentionally abandons Salah because of denying its obligation, he is a disbeliever according to Ijma` (consensus) of religious scholars. If a person abandons Salah because of negligence or laziness, he is also a disbeliever according to the authentic view of religious scholars. However, if the person repents to Allah (Exalted be He) and offers Salah, he is considered a Muslim. Indeed, repentance wipes out past sins and Islam wipes out the evil deeds that were committed before it. This person then does not have to make up for the missed Prayers; however, it is obligatory for him to commit himself to Salah and keep praying to Allah (Exalted be He) for help and success in achieving this. This is because the Prophet (peace be upon him) said: ﴾Verily, the hearts are between two fingers of the fingers of Allah (may He be Exalted); He turns them to any (direction) He likes.﴿ May Allah guide him to the Truth and protect him from evils, devils, and whims.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The seventh question of Fatwa No. 4476

Q: What is the ruling regarding those who neglect Salah? We are non-Arab Muslims and many of us pray sometimes and neglect prayer at other times until they are thirty years old when they start praying again. They only perform the present prayers, not the missed ones. Are they obliged to make up for the missed prayers or do they have to continue with the coming ones? Again, what about the missed days of fasting in Ramadan?

A: A: The people you described are disbelievers according to the preponderant view of scholars, if they leave Salah without denying its obligation. However, if they deny the obligation, they are disbelievers according to the majority of scholars. If they repent, offer the prescribed prayers, fast Ramadan, and continue to do good deeds, they are considered Muslims. They should not make up for the Salah and days of fasting they missed intentionally due to the saying of the Prophet (peace be upon him): (Islam wipes out all that has gone before it (previous misdeeds) and penitence wipes out all that has gone before it) Similarly, when the Companions (may Allah be pleased with them) fought the apostates in the time of Abu Bakr Al-Siddiq (may Allah be pleased with him), they did not command those who returned to Islam to make up for the fasting and Salah they missed. Indeed, they are the most knowledgeable of the Shari`ah of Allah (Exalted be He) after the Prophets.

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The first question of Fatwa no. 4678

Q: It is clearly stated in Sahih (authentic) Hadith that a person who abandons Salah (Prayer) is considered a Kafir (disbeliever). If we take those Hadith literally, a person who intentionally abandons Salah should be deprived from all their rights in the inheritance; they should be buried in specially designated graveyards; we should not offer the Funeral Prayer on them or greet them, as there should be no peaceful relationships with a Kafir.

Keep in mind that if we gather statistics of men who offer Salah, they might not be more than 6%, while women are even less. What is the ruling of Shari`ah on this? What is the ruling on greeting a person who does not offer Salah or answering their greeting?

A: Scholars differ on the ruling regarding a Muslim who abandons Salah intentionally, if they do not deny its obligation. Some of them say they are considered Kafirs, which takes them out of the fold of Islam. They are considered apostates, and are given three days to repent. If they repent, it will be fine. If not, they are to be executed. Funeral Prayer should not be held for them; they should not be buried in the graves of the Muslims; they should not be greeted while living; we should not ask Allah to have mercy upon them or forgive them after death; they should not leave their inheritence to Muslims, nor should they inherit from Muslims, their money should be left to Bayt-ul-Mal (Muslim Treasury), whether people who abandon Salah are many or few. The ruling does not change according to their number.

This is the strongest opinion, as the Prophet (peace be upon him) stated, ﴿That which differentiates us from the Kafirs and hypocrites is our performance of Salah. A person who abandons it becomes a Kafir.﴾ Related by Imam Ahmad and the Compilers of Sunan (Hadith compilations classified by jurisprudential themes) with a sound chain of narration. The Prophet (peace be upon him) also stated, ﴿What makes one a Kafir and a Mushrik (one who associates others with Allah in worship) is abandoning Salah.﴾ Related by Imam Muslim in his Sahih (authentic) Book of Hadith, in addition to other Hadith in the same topic. The Jumhur (dominant majority) of scholars say that if a person denies its obligation, they are considered Kafirs and apostates from Islam, and the ruling on them is that previously mentioned. If a person does not deny its obligation, but abandons it

out of laziness, they have committed a major sin. However, this does not take them out of the fold of Islam. They should be granted three days to repent. If they repent, it will be fine. Otherwise, they should be executed as a Had (prescribed penalty), not due to Kufr. Thus, they should be washed and shrouded; the Funeral Prayer is offered on them; people should ask Allah to forgive them and have mercy upon them; they are buried in the graves of the Muslims; and they may inherit from others and others may inherit from them. In general, they are treated like ordinary Muslim sinners, whether alive or dead.

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First question from Fatwa no. (4791)

Q: Four years ago, I was on a journey, during which, I missed either Zhuhr or `Asr prayer, I cannot recall which one now, knowing that I abandoned it out of negligence and laziness. Now, I feel very sorry for committing this sin, and I seek forgiveness from Allah for every sin and misdeed I have ever committed, what should I do? Should I expiate this?

A: You should offer sincere Tawbah (repentance) to Allah, and you do not have to make up for this Salah (prayer), for abandoning Salah intentionally is Kufr Akbar (major act of disbelief) due to the saying of the Prophet (peace be upon him): ﴾That which differentiates us from them (the disbelievers and hypocrites) is our performance of Salah. Thus whoever abandons it, becomes a disbeliever.﴿ and his saying (peace be upon him): ﴾What makes a person disbeliever and polytheist is abandoning prayers.﴿ Related by Muslim in his Sahih (Authentic Book of Hadith).

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And the expiation of this is fulfilled by offering sincere Tawbah.

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Second question from Fatwa No. 10618

Q: Allah forbade Zina (illegal sexual intercourse outside marriage) and abandoning Salah; which of them is more grievous?

A: Giving up Salah is a greater and more serious sin than Zina, for abandoning Salah is major Kurf (disbelief) that takes a person out of Islam. However, Zina is regarded one of the major sins which does not render its doer Kafir if he does not deem it lawful, but Had (prescribed penalty) must be carried out on him if the ruler knows of his sin.

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Adhan and Iqamah

(Part No. 6; Page No. 54)

The ruling on Adhan and Iqamah

The first question of Fatwa No. 7335

Q: There is a large mosque in the town where Friday Prayer and congregational prayers are observed. Is it permissible to offer Salah (Prayer) in that mosque without Adhan (call to Prayer) or Iqamah (call to start the Prayer)? Is the Salah valid if a muezzin, due to his lack of knowledge, does not say, 'Al-Salah Khairun Min Al-Nawm', meaning, Salah is better than sleep, in his call to Fajr (Dawn) Prayer? Is Salah permissible if a muezzin, due to lack of knowldege, replaces Iqamah with Adhan or does not repeat the formulae of the Iqamah?

A: The Adhan and Iqamah are collective obligations. A person should make Iqamah before starting the Salah. However, the Salah is valid if it is observed without the Adhan and Iqamah due to forgetfulness or lack of knowledge, and so on. Likewise, if a muezzin does not say, 'Al-Salah Khairun Min Al-Nawm' in his call to Fajr (Dawn) Prayer, the Salah will be valid even if there is enough time to repeat it.

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Fatwa No. 12260

Q: What is the ruling on announcing Adhan (call to Prayer) in non-Muslim countries? Should we announce Adhan in every place where we perform Salah? Does the saying of the Prophet (peace be upon him): ("Allah was pleased with a man who guards sheep in a mountain path, and when it is time for prayer, he would make Adhan and Iqamah then offer the Salah") **support the idea that Adhan is one of the acts of worship?**

A: A Muslim is allowed to announce Adhan and Iqamah (call to start the Prayer) when the time of Salah is due whether he is in a Muslim or non-Muslim country, and whether or not he is on a journey. This is derived from the general saying of the Prophet (peace be upon him) to Malik ibn Al-Huwayrith and his friends: ("When the time for prayer is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead the prayers.") There are many other Hadiths that point out the virtues of Adhan and command people to announce it.

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Fatwa No. (7645)

Q: Some people perform Salah without having proclaimed the Adhan (call to Prayer). What is the ruling on this?

A: It is not permissible for them to perform Salah without having proclaimed the Adhan, for the Adhan is a collective duty on Muslims residing in a given country. Likewise, those on a journey have to

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also proclaim the Adhan for Salah as was the practice of the Prophet (peace be upon him) while on a journey. Moreover, the Prophet (peace be upon him) is reported to have said to Malik ibn Al-Huwayrith after he and his companions asked permission of the Prophet to return to their home country: (When the time for Salah is due, one of you should announce Adhan (call for prayer) and the oldest among you should lead the prayers.) (Recorded by both Al-Bukhari and Muslim.) Accordingly, if the inhabitants of a given country do not proclaim the Adhan, they will all be considered sinful. By the same token, before attacking any country, the Prophet (peace be upon him) would wait till morning. Once morning rose, he would leave it if he heard the proclamation of Adhan; otherwise, he would launch his attack. At the same time, Adhan is not a condition of the validity of Salah. In other words, if some people perform Salah without having proclaimed the Adhan, their performance of Salah will still be valid.

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Fourth question from Fatwa No. 5682

Q: Is it permissible for the person offering Salah (Prayer) alone to pray without Adhan (call to Prayer)?

A: Yes, it is permissible for a person offering Salah alone to pray without the Adhan, but if he is in the desert or on a remote farm and the like, it is prescribed for him to recite the Adhan even if he is going to pray alone, and the Iqamah (call to start the Prayer) is prescribed at all times, because of the general meaning of the evidence, and because of the saying of Abu Sa`id al-Khudri (the venerable Sahaby) (may Allah be pleased with him) to Abdullah al-al-Ansary, ("I see that you like sheep and the wilderness. When you are with your sheep in your wilderness, and you recite the Adhan for your prayers, raise your voice, for no jinn or man or anything within the voice range of the

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Mu'adhin (caller to Prayer) hears the call, but will bear witness for him on the Day of Resurrection.") Abu Sa`id said, I heard this from the Messenger of Allah (peace be upon him). This Hadith is related by Imam Ahmad and Al-Bukhari.

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Uprightness of a Muezzin

The fourth question of Fatwa No. 9117

Q: My father is a muezzin. He fell ill and went to the hospital. Is it permissible for me to call the Adhan on his behalf taking into consideration that I sometimes watch TV?

A: You have to obey your father and call to prayer if you are good at doing so. However, it is not permissible for you to watch unlawful material and obscene programs displayed on TV.

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The Mu'adhin (caller to prayer) turning his head when saying: Hayya `Ala...

The second question of Fatwa No. 9854

Q: Which is permissible: to turn one's body right and left when saying: Hayya 'Ala Al-Salah (come to prayer) or to turn one's head only?

A: It is permissible for the Mu'adhin, who does not use a microphone, to turn right and left when announcing Hayy'alah (saying Hayya 'Ala...) while keeping his feet in the same place. This was done by the Mu'adhin of the Prophet (peace be upon him) in his presence. Doing so will also be more effective in enabling the Adhan to reach many people who are far from the Masjid (mosque).

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Adding the words "Salah is better than sleep" to the Adhan of Fajr Prayer

The first question of Fatwa no. 1396

Q: Is the Tathwib (saying "Assalatu khayrun mina-nawm [Prayer is better than sleep]" in the Adhan (Call to Prayer) of the Fajr (Dawn) Prayer said in the first or second Adhan? The reason for this question is that our brothers in Khartoum read what is mentioned in the book entitled Subul Al-Salam (Paths to Peace), that this phrase is to be said in the first Adhan, unlike what the Muslims nowadays do, especially in Saudi Arabia, the leader of Muslims in following the Qur'an and the Sunnah.

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A: Some of the Hadiths that were mentioned about this topic were ranked by scholars of Jarh and Ta'dil (criticism and validating the uprightness of Hadith narrators) as defective, while others were corrected. On the other hand, there is evidence that Tathwib is said in the first Adhan, and there is also evidence that it is said in the second Adhan. Al-Sarraj, Al-Tabarany, and Al-Bayhaqy narrated from Ibn `Ajlan, from Nafi`, from Ibn `Umar that he said, ﴿The first Adhan included saying "Salah is better than sleep" twice after "Hayya `ala Al-Salah, Hayya `ala Al-Falah (come to Salah, come to success).﴾ Ibn Hajar said, "Its Sanad (chain of narrators) is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish)." Al-Ya`mury said, "Its Isnad is authentic."

Ibn Khuzaymah, Al-Darqutni, and Al-Bayhaqi narrated from Anas that he said, ﴿It is a Sunnah that when the Mua'dhin (caller to Prayer) says: 'Hayya 'ala Al-Falah' on calling to the Fajr Prayer, a Muslim should say: 'Salah is better than sleep'.﴾ Al-Ya`mury said, "Its Isnad is authentic." Imam Baqy ibn Makhlad said that Yahya ibn `Abdul-Hamid narrated from Abu Bakr ibn `Ayyash from `Abdul-`Aziz ibn Rafi` that he heard Abu Mahdhurah saying, ﴿When I was a young boy, I called the Fajr Adhan in front of the Messenger of Allah (peace be upon him) on the day of the Battle of Hunayn.

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When I reached the phrase 'Hayya 'ala Al-Falah', he said, "Add the phrase 'Salah is better than sleep.'"﴾ Narrated by Al-Nasa'y with another Sanad from Abu Ja'far, from Abu Sulayman, from Abu Mahdhurah, and classified as authentic by Ibn Hazm.

It can be said that the evidence on saying Tathwib in the first Adhan and also in the second Adhan was first mentioned regarding the first Adhan, and then it was settled to be said in the second Adhan, as all evidences imply. It may be that what is meant by the first Adhan is Adhan, not Iqamah (call to begin the Prayer), as Iqamah is referred to as the second Adhan, and as the Hadith states, ﴿A person can offer Salah between every two Adhans.﴾ This is proven by the Hadith narrated from `Aishah in the Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud. It shows that what is meant by the first Adhan is the second Fajr Adhan, and it was called the first to distinguish between it and the Iqamah.

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Third question from Fatwa No. 2678

Q: Why do not we follow the Sunnah of the Prophet (peace be upon him) with regard to making of Tathwib (saying "Assalatu khayrun mina-nawm [Prayer is better than sleep]" in the call to Fajr Prayer) in the first Adhan for Fajr (Dawn) Prayer according to the Hadiths reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'iy, Ibn Khuzaymah, and Al-Bayhaqy?

A: You are right, Tathwib should be made in the first Adhan for Fajr (Dawn) Prayer as the Prophet (peace be upon him) enjoined. It is clear from the Hadith that Tathwib is part of the first Adhan made at dawn break known as Al-Fajr-ul-Sadiq (true dawn). This Adhan is called the first Adhan as it precedes Iqamah which, according to the Shari`ah, is considered the second Adhan as the Prophet (peace be upon him) said: ﴿There is between the two calls (Adhan and Iqama) a prayer.﴾ However, the first Adhan does not mean the Adhan made at midnight before Al-Fajr-ul-Sadiq to awaken people to get ready for Fajr (Dawn) Prayer and to inform those offering optional night prayer to stop before the Adhan of Fajr. Any person who contemplates the Hadiths enjoining Tathwib will understand that Tathwib is part of the first Adhan for Fajr (Dawn) Prayer and not the early Adhan before the time of Dawn Prayer.

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Fourth question from Fatwa No. 4462

Q: In the Fajr (dawn) Adhan (call to Prayer), the Mu'adhin (caller to Prayer) says Salah is better than sleep, so if I were performing Salah alone not in congregation should I mention that Salah is better than sleep when calling Adhan, or not?

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A: Yes, you should mention it, because there is no difference between calling Adhan while praying individually or in congregation, and it is part of the wordings of the correct Adhan in the Fajr (dawn) Prayer.

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Prolonging Adhan

The second question of Fatwa No. 4160

Q: What is the ruling on prolonging the Adhan (call to Prayer)?

A: We know of no evidence to lend support to the habit of prolonging the Adhan. The Sunnah is to call the Adhan in a moderate way.

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Adding the conjunction "Wa" (And) to the words of the Adhan

Second question from Fatwa no.(3050)

Q: There is an old Mu'adhin (caller to Prayer) who constantly adds the conjunction "Wa" (And) to the last phrase of the Adhan (call to prayer), so after "Allah Akbar, Allah Akbar" (Allah is the Most Great), he adds "wa" (And) "La Ilaha Illa Allah" (There is no deity but Allah). His son- the Imam (the one who leads congregational Prayer) of the Masjid (Mosque) where he pronounces the Adhan- told me that he advised him to quit doing this long ago, but when he did, his father refused to respond to him and refrained from eating with him. We also advised the man (caller to prayer) not to do this, yet he insists on doing it. Consequently, his son asked us to displace him of this job, but we told him that we were afraid to drive a wedge between him and his father, but he told us not to worry about this. Answer us, may Allah bless you, are we entitled to request his displacement of this job? How can we advise him and inform him of the truth?

A: If the case is as mentioned, you should clarify to him that he should quit doing this, as it is not authentically reported with regard to the description of the legal Adhan. However this addition of (And) does not nullify the Adhan as it does not change the meaning.

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Missing some sentences of Adhan (call to Prayer)

Third question from Fatwa No. 3986

Q: If the Mu'adhin (caller to Prayer) misses some of the utterances such as Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or (Hayy `ala Al-Salah [come to Prayer!]), and after finishing the Adhan, some people alert him of the sentences he misses, will he be required to repeat the Adhan or what?

A: Yes, he should repeat the Adhan, because the said Adhan is not in conformity with the standard formula due to incomplete wording. If the Mu'adhin notices or is notified of the missed part right away, he will only need to repeat the missed part and then say the next part again.

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When a Mu'adhin fails to complete the Adhan, may another person finish it?

The twelfth question from Fatwa No. 6914

Q: When the Mu'adhin (caller to Prayer) is unable to complete the Adhan (call to Prayer) due to a lawful excuse; for example illness, death, coma, or the like, should another person complete it? If so, should this person complete it or institute it again?

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A: The Adhan should be completed by another one and there is no harm if it is initiated again.

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Calling to Prayer by Microphones

Fourth question from Fatwa No. 8897

Q: Is it true that calling to prayer by microphones, for they magnify voices that are naturally low when pronounced by a Mu'adhin, resemble the calls to prayer on radios or TVs?

A: It is permissible to call to prayer by microphones to notify whoever is far from the Masjid (Mosque). There is no harm in this, as it is in the public interest.

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Calling to Prayer by A Recording

Sixth question from Fatwa No. 4091

Q: It is an act of Sunnah to call Adhan (call to Prayer) for the five obligatory prayers. Is it permissible to call it by means of a cassette recorder if the available Mu'adhin cannot do it properly?

A: The Adhan is a collective obligation. Additionally, it is an indicator of the due time for prayer and an invitation to come to prayer. It is not sufficient to announce it by a recording machine. Muslims in all places where regular prayers are established have to appoint someone who can do it properly to call it when the time of prayer is due.

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Fatwa No. 10189

Q: I have heard from some people in Muslim countries record the Adhan (call to Prayer) from the Two Holy Masjids (mosques) and broadcast it by microphones instead of a Mu'adhin. Is Salah (Prayer) permissible in this case? Please, elaborate on the answer with indication to the evidence of the Qur'an and Sunnah in this regard!

A: It is not sufficient for the Adhan prescribed for the five obligatory prayers

to be broadcast by means of a recording. A Mu'adhin should call the adhan for prayer, because it is proven that the Prophet (peace be upon him) commanded that Adhan should be declared. The Prophet's commandments are indicative of the obligation.

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Taharah (ritual purification) when announcing the Adhan (call to prayer)

The seventh question of Fatwa No. (8966)

Q: Is it permissible to announce the Adhan (call to prayer) while in a state of minor impurity? What is the ruling on a person who is in a state of major ritual impurity when he announces the Adhan?

A: The Adhan proclaimed by a person who is in a state of either minor or major ritual impurity is valid. However, it is preferable to be ritually pure.

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Fatwa No. 11141

Q: If a Muslim has doubts that some of his clothes are not pure without discerning

any traces of Najasah (ritual impurity) on his garment, what is the ruling in this regard? Likewise, if the Mu'adhin (caller to Prayer) was Junub (in a state of major ritual impurity) at the time of Fajr (dawn) Adhan, should he go to the Masjid (mosque) to perform the Adhan, then return home to make Ghusl (ritual bath)?

A: Firstly, once he has doubts regarding the purification of part of his clothes, then he should stick to the basic principle which is Taharah (ritual purification) and what is certain cannot be altered by something doubtful. **Secondly,** the Junub should not stay in a Masjid to announce Adhan or anything else, for the Prophet (peace be upon him) said, (I do not make the Masjid lawful for a menstruating woman or for a person who is in state of major impurity.) With regard to the Adhan, it is not a condition for its validity that the Mu`adhin be pure; it is preferable to declare the Adhan while being free from both major and minor ritual impurities.

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Adhan for prayers inside and outside the Masjid (mosque)

Second question from Fatwa No. 3373

Q: The Masjid of my village is far from the village, is it permissible for them to make Adhan (call for prayer) amid the village or should the Adhan be made at the Masjid?

A: A: The Sunnah is to call for prayer at the Masjid or near it

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as it is reported from the Prophet's actions and this was also the case during the time of his rightly guided caliphs (may Allah be pleased with them) and Muslims followed them in this regard. It is a call for the due time of Salah and a call to perform it in the Masjid, so it should not be done away from it, but if the Adhan was declared from inside the Masjid or near it and most of the inhabitants do not hear it, there is no harm in declaring it in a place for it to be heard by the majority taking into consideration the public interest.

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Third question from Fatwa No. 3630

Q: Is it an act of Sunnah that a Mu'adhin (caller for prayer) announces Adhan (call for prayer) outside the Masjid (mosque), not inside where nobody can see him? Should he use loudspeakers only from inside the Masjid or should he come out of the Masjid and use the loudspeakers? Should the Mu'adhin who has performed two Rak`ahs then sat down in the Masjid before coming out to announce Adhan perform two Rak`ahs after finishing Adhan before sitting in the Masjid again or not? If there is a temporary or permenant excuse such as the wire being cut, disorder in the loudspeaker or lack of a long wire which prevents the Mu'adhin to announce Adhan from outside the Masjid using the loudspeaker at the same time, should he announce Adhan outside the Masjid with his own voice only or may he announce Adhan from inside using a loudspeaker to inform as many people as he can? Is there any difference between the Adhan of the Friday Prayer and the Adhan of other prayers regarding this case?

A: First: Adhan in its due time is the slogan of Islam, an announcement of the due time of Salah and a call to it. It is authentically reported on the authority of Anas (may Allah be pleased with him) that: (Whenever the Messenger of Allah (peace be upon him) attacked some people, he would never attack them till it was dawn. If he heard the Adhan (i.e. call for prayer) he would delay the fight, and if he did not hear the Adhan, he would attack them immediately after dawn.) Related by Ahmad and Al-Bukhari. If the meaning of Adhan is to announce the rite of Islam, announce prayer time and call to it, so whenever a Mu'adhin announces Adhan inside the Masjid, at its door or on its roof, whether people see him at the time of Adhan or not, he has fulfilled what is required by the Shari'ah taking into consideration that the Mu'adhin should be of a loud voice to announce even if he uses loudspeakers. There is no difference between the Adhan for Friday prayer or any other prayer.

Secondly, If a Mu'adhin ascends the roof of the Masjid, or goes out of the Masjid door to announce Adhan after he has performed two rak`ahs on entering the masjid, he shouldn't repeat them again after Adhan, because the roof, the doors and all internal utilities are attached to the Masjid and part of it. It is a sunnah for him to pray two rak`ahs between Adhan and Iqamah (second call for prayer) because of the authentic Hadith

(There is between the two calls (Adhan and Iqama) a prayer. He repeated it twice, and in the third time he said: This applies to those who wish to do it.) He should perform the prior regular sunnah prayer for the prayer to which he announced Adhan as if he did not offer a two-unit-prayer to greet the mosque, it is preferable to offer it after Adhan and the regular sunnah will suffice for it.

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Fatwa No. 11536

Q: Is it obligatory upon a person to make Adhan (call to Prayer) in case of offering Salah (Prayer) outside the Kingdom of Saudi Arabia? It should be noted that I live in a village where congregational Salah is offered in a remote Masjid (mosque) and I cannot hear the Adhan. Is it sufficient for me to make Iqamah (call to start the Prayer) only? Is my Salah in the past considered valid?

A: The Adhan should be made in any place on earth whether inside or outside the country. So, it is sufficient to make Adhan for Salah anywhere whether inside or outside the country. Also, Adhan is sufficient even if some people cannot hear it. As for people who miss the congregational Salah, they should make Iqamah only. Your Salah performed without hearing the Adhan in the past is valid.

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Pronouncing the Adhan without the Imam's permission

Second question from Fatwa no. (7339)

Q: Is it permissible for a Mu'adhin (caller to prayer) to pronounce Adhan (call to prayer) without the permission of the Imam (the one who leads congregational Prayer)?

A: It is permissible for him to do so, as he is the one responsible for the Adhan. It is also permissible as long as he knows the due time (of prayer) whether he recognizes it himself or is informed by others, and whether the Imam is present or not. Moreover, there is no evidence that indicates the dependability of the Adhan on the Imam's permission.

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Multiple Adhans in the Masjids (mosques) of the same neighborhood.

First question from Fatwa No. 9895

Q: Is it obligatory to call the Adhan (call to Prayer) over loudspeakers in every mosque in every neighborhood, knowing that the Adhan from one Masjid can be heard by all the Muslims? Or is the Adhan from one Masjid sufficient for all the Masjids of the neighborhood?

A: The Adhan is a collective obligation, so if a Mu'adhin (caller to Prayer) calls the Adhan in one neighborhood and all the residents can hear it, that is sufficient. But it is prescribed for the people of each Masjid to call the Adhan because of the general meaning of the evidence.

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Should someone who misses the congregational Salah, call Adhan (call to Prayer) when praying individually or in a second congregational Salah?

First question from Fatwa No. 565

Q: If I enter the Masjid (mosque) to perform congregational Salah, but I miss it and did not hear the Adhan, should I call Adhan, or only declare Iqamah (call to start the Prayer) in this state?

A: The Adhan given by the Mu'adhin (caller to Prayer) on the due time of Salah is sufficient, because Adhan is a collective obligation that when some people undertake, the rest are relieved of the obligation. Hence, you should perform Salah with only the Iqamah.

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Calling Iqamah (call to start the Prayer) without prior Adhan (call to Prayer) or forgetting to say Iqamah

First and second questions from Fatwa No. 6895

Q 1: If I forget to call Adhan and directly declare Iqamah, will my Salah (Prayer) be valid?

Q 2: What should I do when I forget to call Iqamah and do not remember it until I pronounce Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A 1,2: Yes, your Salah is valid. However, you should always remember to call Adhan after the time of Salah is due and before praying. If you remember the Iqamah after starting Salah, you should not interrupt it. You should continue your Salah, which is valid in this case.

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Ruling on Iqamah

The tenth and the eleventh questions from Fatwa no. 6914

Q: Is it obligatory or an act of Sunnah to perform Iqamah before the prescribed Salah? What about performing it before the supererogatory Salah?

A: Like Adhan (call to Prayer), performing Iqamah before the five prescribed Salahs is a collective obligation. Iqamah is not required for supererogatory Salah.

Q: What about calling to prayer before the due time of Salah? Fifteen minutes later, the due time is affirmed. He then did Iqamah and performed Salah?

A: The Salah performed is valid. However, performing Adhan before the due time of Salah purposefully is a misdeed. A doer should repent and ask for Allah's forgiveness. Moreover, the Adhan should have been done again at the due time of Salah to let people who heard the first Adhan know of the mistake that occurred.

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The second question of Fatwa No. 11638

Q: Is it permissible for a person who is alone to perform Salah (prayer) without Iqamah (call to start the Prayer)? If doing so is not permissible, what is the ruling on the Salahs he performed while he was alone without saying the Iqamah? Should he perform them again?

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A: The Iqamah should be announced before the Salah even if the person is alone. However, if you perform Salah without announcing the Iqamah, your Salah will be valid and you will not be required to perform it again.

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Third question from Fatwa no. (11636)

Q: Should the Iqamah (call to start the Prayer) be pronounced out loud or whispered when praying alone?

A: What is prescribed in Shari`ah, (Islamic law) is to say the Iqamah out loud whether the Salah (prayer) is performed in congregation or alone.

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The third question of Fatwa No. 12093

Q: There were three people, including myself, on a journey. The Salah (prayer) time was due so we performed Wudu' (ablution). I announced Adhan (call to prayer) but forgot to announce the Iqamah (call to start the Prayer), then I recited Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and they followed me. After that I remembered that I had not announced the Iqamah, but we completed our Salah. Is our Salah valid?

A: The Iqamah should be announced before performing Salah,

however, if you perform Salah without announcing the Iqamah, your Salah will be valid.

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Fatwa No. 8724

Q: Four people were on a journey. When the time of Salah was due, one of them announced the Adhan (call to Prayer). Another announced Iqamah (call to start the Prayer). Note that the person who announced Adhan led them in Salah. Is it valid for this person to pronounce Iqamah although he was not the person who pronounced Adhan? Please, clarify this matter! May Allah reward you.

A: It is permissible for a man other than the Mu'adhin to announce Iqamah. Thus, Salah is valid. However, it is desirable for a Mu'adhin who calls to payer to announce Iqamah as well.

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Adhan (call to Prayer) and Iqamah (call to start prayer) for night prayer

The fourth question of Fatwa No. 7845

Q: Should we announce the Adhan and the Iqamah before offering the supererogatory night prayer?

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A: It is not required to announce the Adhan or the Iqamah for the supererogatory night prayer.

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Announcing Adhan (call to Prayer) in its due time

The nineteenth and twentieth question of Fatwa No. 5953

Q19: Some Mu'adhinun (callers to Prayer) delay announcing the Adhan until the Iqamah (call to start the prayer) has been announced in the neighboring Masjids (mosques). In such a case, should we announce the Iqamah depending on the Adhan that has been announced in other Masjids or should we announce the Adhan and then announce the Iqamah immediately?

A: The Mu'adhin should announce the Adhan when the time of Salah is due. If he delays announcing it for a legal excuse or other reasons, he will not be required to announce it as long as people hear the Adhan in other Masjids.

Q20: What is the ruling on the person who announces the Adhan ten minutes before its due time? Should he announce it again? May Allah reward you well!

A: It is not permissible to announce the Adhan before the time of Salah is due. Whoever announces the Adhan before the due time of Salah should announce it again when the time of Salah is due.

Fajr (dawn) prayer is an exception for that rule. The Adhan should be announced before its due time and another Adhan should be announced when the time is due.

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Fatwa no. 2332

Q: Please, Your Honor, I am a Mu'adhin (caller to Prayer) in the Masjid (mosque) of Al-Hazm Al-Jami' in the city of Raniah. Before the Fajr (Dawn) Adhan (call to Prayer), I make an announcement over the microphone saying, "Come to Salah (Prayer); come to Salah." I repeat it several times, and then I pronounce the Adhan. I do this to awaken the people who live near the Masjid, and I have done this for years. However, I recently heard that some scholars say that what I do before the Fajr Adhan is impermissible; it might even be a Bid'ah (rejected innovation in religion). I do not want to do anything that is Makruh (reprehensible), so I had to ask Your Honor. Please advise me as to whether it is permissible or not, given that it helps most of the people who live near the Masjid wake up to attend the congregational Salah, especially for the Fajr Prayer. I will discontinue doing this until I receive your answer, may Allah preserve you.

A: Adhan was legislated in order to inform the people of the time to offer Salah

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for the five obligatory prayers. It should be pronounced after the time of Salah becomes due, except Fajr which may be pronounced before its due time, so that people may offer Salah in congregation. The Mu'adhin should call it after the prayer becomes due, if there is no other Mu'adhin to do so. This was the practice during the era of the Prophet (peace be upon him). As for what you mentioned about announcing "Come to Salah" using the microphone, this is a baseless act that has no legal foundation in Shari'ah. It is enough to pronounce the prescribed Adhan.

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Third question from Fatwa No. 1721

Q: Is it permissible for a Muslim to call Adhan (call to Prayer) five minutes before its due time according to the calendar of the Saudi Kingdom, and then after Adhan make Iqamah (call to start the Prayer)? There was a situation in which someone in the Masjid was advising that the time of Salah was not due yet, someone else was already saying the Adhan. Disregarding the advice, the person in charge of the Masjid ordered that the Salah should be started. The person who alerted them did not join the Salah, thinking that it was being performed ahead of time. What is the ruling regarding this?

A: Adhan is a means of informing Muslims that the time of Salah is due, and is an act of worship, which like others, is Tawqifiy (bound by a religious text and not amenable to personal opinion) and we do not know of any evidence that indicates

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the permissibility of calling Adhan before the time of Salah is due except in Fajr (Dawn) Prayer which has a special reason that the Messenger of Allah (peace be upon him) indicated. The Group of Compilers of Hadith (Al-Bukhari, Muslim, Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah) with the exception of Al-Tirmidhy narrated on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said, ﴾Do not stop your Suhur (pre-dawn meal before the Fast) upon hearing the Adhan given by Bilal for he gives Adhan or (he said) calls before dawn so that he alerts those of you who are standing for optional Prayer at night and wakes up those who are asleep.﴿ The religious scholars unanimously agreed upon the invalidity of calling Adhan before the due time except for Fajr (Dawn) Prayer, for what has been previously mentioned. Performing Salah before its due time as in the case of performing Maghrib (Sunset) Prayer before sunset and performing Fajr Prayer before the break of dawn is not supported by proofs from the Qur'an, the Sunnah, or the agreement of scholars among the Sahabah (Companions of the Prophet) (may Allah be pleased with them) and those who have followed them in goodness until this very day. The only exception to this rule is the case of lawfully combining Salahs such as Zhuhr (Noon) and `Asr (Afternoon) Prayers, or Maghrib (Sunset) and `Isha' (Night) prayers. In that case the two prayers are treated as one with regard to those who are entitled to use the concession of combining Salah. It has been authentically reported that the Prophet (peace be upon him) said, ﴾There should be no obedience to a creature in disobedience to the Creator.﴿

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The pronouncement of Adhan by women

First question from Fatwa no. (4522)

Q: Is it permissible for a woman to pronounce the Adhan (Call to Prayer)? Is her voice considered `Awrah (should be concealed and not displayed in public) or not?

A: First: A woman should not pronounce Adhan according to the most authentic opinions of scholars, for this did not happen either in the time of the Prophet (peace be upon him) or the Rightly Guided Caliphs (may Allah be pleased with them)

Second: The voice of women is not always `Awrah, for women used to ask the Prophet and the Rightly Guided Caliphs (may Allah be pleased with them) and other Muslim rulers who followed them about issues in Islam. Women also used to greet non-Mahram (marrigable) men and reply to their greetings at these times. None of the scholars of Islam has ever disputed this. However, it is impermissible for women to be soft in speech (with non-Mahram men) for Allah (May He be Exalted) says: ﴿O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.﴾ This is because the way she speaks may seduce men and lead them into Fitnah (temptation/trial/sedition) as indicated in the Ayah mentioned above.

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Third question of Fatwa no. 9281

Q: is it permissible for women to perform Adhan (call to Prayer) in the presence of men without leading them in Salah (Prayer)?

A: It is not permissible to do this, for it goes against Shari`ah.

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The third question of Fatwa No. (9419)

Q: Is it obligatory on a woman performing Salah (prayer) alone in her house or with a congregation of women to announce the Adhan (call to prayer) or Iqamah (call to start the Prayer)?

A: It is neither obligatory nor permissible for her to do so.

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The second question of Fatwa no. 5176

Q: i know that women are not obliged to call iqamah (the call to prayer). But, is it permissible for them to do it, if they will hold a congregational prayer led by a woman?

A: With regard to women, Iqamah and Adhan are not acts of Sunnah whether they perform Salah individually or in congregation.

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Repeating what the Mu'adhin (caller to Prayer) says and supplicating Allah (Exalted be He) after the Adhan (call to prayer) and Iqamah (call to start the Prayer)

The second question of Fatwa No. (6284)

Q: Some people dispute about repeating what the Mu'adhin says. Which is proper to say: 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)' after the Mu'adhin says, 'Come to Salah; Come to success,' or to merely repeat it?

A: It is proper to say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah)' after the Mu'adhin says, 'Come to Salah; Come to success' and not to repeat them. This is based on the apparent meaning of the Hadith reported on the authority of `Umar (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾When the Mu'adhin says: Allah is the Greatest, Allah is the Greatest, you should respond in this way:

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Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhin) says: I testify that there is none worthy of worship (in truth) but Allah, one should respond: I testify that there is none worthy of worship (in truth) but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should respond: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhin) says: Come to prayer, one should respond: There is no might and no power except with Allah. When he (the Mu'adhin) says: Come to success, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhin) says: Allah is the Greatest, Allah is the Greatest, then respond: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhin) says: There is none worthy of worship (in truth) but Allah, and he who makes a response from the heart: there is none worthy of worship (in truth) but Allah, will enter Paradise.﴿ The Hadith apparently indicates that one should not repeat the Mu'adhin's statements, 'Come to Salah; Come to success.' Rather, one should say, 'La hawla wa-la quwwata illa billah (There is neither might nor power except with Allah).' This is a specification of the general meaning of the Hadith reported on the authority of Abu Sa`id and other Hadith to the effect that one should repeat what the Mu'adhin says.

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Second question from Fatwa No. 3032

Q: Is it permissible to invoke Allah's peace and blessings upon the Prophet (peace be upon him) directly after Adhan (call to Prayer)?

A: Yes, it is permissible to invoke Allah's peace and blessings upon the Prophet (peace be upon him) after the Adhan directly. It is narrated by Muslim (may Allah be merciful with him) on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with him)

that the Messenger (peace be upon him) said, (When you hear the Mu'adhin, repeat what he says, then send blessings on me, for whoever sends blessings on me, Allah will return it to him tenfold. Ask Allah to grant me Al-Wasilah, which is a high rank in Paradise, fitting for only one of Allah's servants and I hope that I will be that servant. Whoever asks Al-Wasilah for me, it becomes incumbent upon me to intercede for them.) This can be done in a low voice only heard to those close to him. However, it is impermissible for a Mu'adhin to invoke Allah's peace and blessing upon the Prophet loudly after Adhan. This is a baseless religious innovation.

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Third question from Fatwa no. 8157

Q: is it permissible to invoke peace and blessings upon the Prophet (peace be upon him) after finishing the Adhan (call to Prayer) taking into account that some so-called scholars encourage this act?

A: It was authentically established that `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) heard the Messenger of Allah (peace be upon him) say, (When you hear the Mu'adhin, repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah. Then beg from Allah Al-Wasilah for me, which is a rank in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one.

Anyone who asks that I be given the Wasilah, will be assured of my intercession.) Narrated by the the Six Hadith Compilers (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except Al-Bukhari and Ibn Majah. It should be noted that a Mu'adhin (caller to Prayer) who invokes peace and blessings upon the Prophet loudly after finishing the Adhan commits a Bid`ah (innovation in religion).

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The second question of Fatwa No. 1760

Q: A Muslim says after the Adhan: "O Allah! Lord of this most perfect Call (to Prayer) and of the Prayer that is to be established, grant our Master Muhammad Al-Wasilah (the most superior degree in Paradise) and a rank of distinction, and resurrect him to the lauded position that You promised him. Indeed, You do not fail in Your promise." Is saying: "Indeed, You do not fail in Your promise" a Bid'ah (rejected innovation in religion)?

A: The basic rule in saying Adhkar (remembrance of Allah) and other acts of worship is to abide by what was reported with regard to its wording and manners in the Qur'an and the Sunnah of the Messenger of Allah (peace be upon him). Al-Bukhari and others reported that Al-Bara' Ibn `Azib (may Allah be pleased with him) said that the Prophet (peace be upon him) said: ﴾Whenever you intend to go to bed, perform Wudu' (ablution) as is done for Salah (prayer); and then lie down on your right side, and say: 'O Allah! I have submitted myself to You. I have turned my face to You, entrusted my affairs to You and relied completely on You out of desire for and fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no deliverer from (hardship) except You. I affirm my faith in Your Book which You have revealed, and in Your Prophet whom You have sent].' If you die during the night, you will die in the true religion. Let these be your last words at night.'

While I was memorizing it, I said: '...and in Your Messenger whom You have sent.' The Prophet (peace be upon him) said: 'No, but say: '...and in Your Prophet whom You have sent).'"﴿ The Prophet (peace be upon him) criticized Al-Bara' Ibn `Azib for placing the word "Messenger" instead of the word "Prophet" in Dhikr (remembrance of Allah) that is said before one sleeps. The sentence: ﴾You do not fail Your promise﴿ was not mentioned in any of the six books of Hadith in the Du`a' (supplication) performed for asking Al-Wasilah (the most superior degree in Paradise) for the Prophet (peace be upon him). However, Al-Bayhaqy reported it in his Sunan from the narration of `Aly ibn `Iyad. He said that Shu`ayb ibn Abu Hamzah reported from Muhammad ibn Al-Munkadir from Jabir ibn `Abdullah (may Allah be pleased with him) and then narrated the aforementioned Hadith and mentioned this sentence: ﴾You do not fail in Your promise﴿ before its end. Therefore, this sentence is not extra to the Du`a' of asking for Al-Wasilah after the Adhan. This is because it was authentically reported in the narration reported by Al-Bayhaqy on the authority of Jabir.

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Fatwa No. 10852

Q: Is it authentically reported to invoke Allah (Exalted be He) while one is raising his hands after the Adhan (call to prayer)? If doing so is not authentically established, will it be a Bid'ah (rejected innovation in religion) to do that?

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A: The Sunnah denoted the permissibility of performing Du`a' (supplication) after the Adhan. Moreover, raising hands while making Du`a' is permissible. However, a Muslim should not supplicate to Allah (Exalted be He) loudly.

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Fatwa No. 2801

Q: After the Jumu`ah (Friday) Prayer, the Imam told us that we should not supplicate to Allah with any Du`a' that was not related from the Messenger of Allah (peace be upon him) and the Qur'an when a Mu'adhin (caller to Prayer) finishes pronouncing the Iqamah (call to start the Prayer). He added that we should mention Allah only when the Mu'adhin mentions Him in the Iqamah and we should be silent until he says Takbir (saying: "Allahu Akbar [Allah is Great]"). We are confused, so advise us.

A: According to the Sunnah, whoever listens to Iqamah should repeat after the Mu'adhin, for it is a second Adhan. Therefore, you should respond, as one responds to Adhan. When the Mu'adhin says, "Hayya 'ala Al-Salah, Hayya 'ala Al-falaah (come to prayer, come to prosperity)", the listener should say, "La hawla wala quwwata illa Billah (there is neither might nor power except with Allah). When he says, "Qad qamat il-salah (Prayer is about to begin)", he should say the same, and he should not say, "Aqamaha Allahu wa adamaha (May Allah keep it established forever). This is because the Hadith concerning that is ranked as Da`if (weak). It is authentically reported that the Messenger of Allah (peace be upon him) said, ﴾When you hear the Mu'adhin, repeat what he says﴿

This includes both the Adhan and the Iqamah, for both are called Adhan. Then, a person should invoke Allah's peace and blessings upon the Prophet (peace be upon him) after the Mu'adhin says, "La ilaha illa-Allah (None has the right to be worshipped except Allah)" in addition to saying,"Allahumma rabba hadhihi ad-Da'wati at-Tammah, was-Salatil-Qa'imah, etc., (Oh Allah, the Lord of this perfect call and of this prayer, which is going to be established...)" as said after the Adhan. We do not know of any authentic evidence to suggest that it is recommended to say any other supplication between the end of the Iqamah and Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), apart from what has been mentioned.

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The sixth question of Fatwa no. 5609

Q: What is the ruling on a person who says when hearing the Iqamah (call to start the Prayer): "Allahuma aqimha wa adimha ma damat al-samawat wal-ard i.e. May Allah establish it and cause it to continue as long as the heavens and the earth endure it"?

A: The hearer of Iqamah is allowed to repeat what the person doing Iqamah says; i.e., "qad qaamat il-salaah, qad qaamat il-salaah i.e. Salah is about to begin." This is based on the fact that Iqamah is considered to be a second Adhan. In this regard, it is authentically established that the Prophet (peace be upon him) said, ﴿When you hear the Mu'adhin (caller to prayer), repeat what he says.﴾ Some scholars held the view that a person should say "May Allah establish it and cause it to continue." This is because of the report narrated from the Prophet (peace be upon him) that he used to say this statement on hearing Iqamah. This report is proven dubious. The sound view is that a person should say (qad qaamat il-salaah, qad qaamat il-salaah) on hearing the Iqamah.

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Fatwa No. 2396

Q: Some preachers told us that if a person raises his hands while supplicating to Allah, he should not rub them against his face, because doing so after making Du`a' (supplication to Allah) is a Bid`ah (innovation in religion). They also say that when the Mu'adhin (caller to Prayer) says, during Iqamah (call to start the Prayer), 'qad qamat al-salah' (the time of Salah has come), it is a Bid`ah to respond to it by saying "May Allah establish it and cause it to continue." Kindly explain the ruling concerning these two matters.

A: Firstly, Du`a' (supplication) of a Slave to Allah is permissible and commendable, and raising one's hands while adjuring and beseeching Him is also permissible. However, wiping them both over the face after supplicating Allah is only reported in a Da`if (weak) Hadith related by Ibn Majah on the authority of Salih ibn Hassan Al-Nasry on the authority of Muhammad ibn Ka`b Al-Qurazhy on the authority of Ibn `Abbas (may Allah be pleased with them) that the Prophet (peace be upon him) said, (When you supplicate to Allah, do so with the face of your palms, not the backs. After you have finished, rub your face with them.) because of the ranking of Salih ibn Hassan as da'if by Ahmad, Ibn Ma`in, Abu Hatim and Al Dar-Qutny. Al-Bukhari said, "His Hadith is rejected." Abu Nu`aym Al-Asbahany said, "His Hadith is rejected and abandoned."

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Ibn Hibban said, "He used to listen to female signers and narrated many fabricated Hadith attributing them to trustworthy and reliable narrators." Ibn Al-Jawzy said regarding this Hadith, "It is not authentic due to the presence of Salih ibn Hassan in the chain of narration." Another Hadith has been reported concerning this matter related by Al-Tirmidhy in his Sunan. He said: Abu Musa Muhammad ibn Al-Muthanna and Ibrahim ibn Ya`qub and more than one person told us that Hammad ibn `Eisa Al-Juhany told us on the authority of Handhalah ibn Abu Sufyan Al-Jumahy from Salim ibn `Abdullah from his father from `Umar ibn Al-Khattab (may Allah be pleased with him) that he said, (Whenever Allah's Messenger (peace be upon him) raised his hands for Du`a' (supplication), he would not lower them until passing them over his face.) Muhammad ibn Al-Muthanna said in his narration: "He would not lower them until passing them over his face." Abu `Eisa said, "This is a Gharib authentic Hadith that we can only trace through Hammad ibn `Eisa who narrated it solitarily; he was not a proliferate narrator. He also said that Handhalah ibn Abu Sufyan is Thiqah (trustworthy). He was regarded as such by Yahya ibn Sa`id Al-Qattan, but it has Hammad ibn `Eisa who is a weak narrator and is the only reporter of the Hadith as mentioned by Al-Tirmidhy. Thus, Du`a' is a prescribed `Ibadah (worship); due to the absence of a Sunnah (whatever is reported from the Prophet), practical or verbal, and that the Hadith narrated in this regard is reported through weak narrations, it is better to abandon it in favor of the authentic and sound Hadith that made no mention of wiping both hands over the face.

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Secondly, the basic rule concerning all acts of worship is that they are Tawqifiy and that Allah can only be worshipped through what He has enjoined and prescribed. Furthermore, it has not been reported from the Prophet (peace be upon him) that upon hearing the Iqamah (call to start the

Prayer) he said "May Allah establish it and cause it to continue." However, it is related by Abu Dawud in his Sunnan in a weak narration that he said: Sulayman ibn Dawud Al-`Ataky told us that Muhammad ibn Thabit told us that a man from the people of Al-Sham (Ancient Syria) told me on the authority of Shahr ibn Hawshab from Abu Umamah, or from some of the Sahabah of the Prophet (peace be upon him) ﴾that Bilal started giving Iqamah and when he said, "the time of Salah has come," the Prophet replied saying, "May Allah establish it and cause it to continue."﴿ The reason behind the weakness is that it has an unknown narrator, and in which case such a narrator is not considered reliable in his reporting. The above said, it becomes impermissible to say "May Allah establish it and cause it to continue" when the Mu'adhin says "the time of Salah has come" because nothing of the sort has been reported from the Prophet (peace be upon him). It is better to repeat the same words said in the Adhan, as the Prophet (peace be upon him) said, ﴾When you hear the Mu'adhin (caller to prayer), repeat what he says.﴿

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Second question from Fatwa no.(10426)

Q: What is the ruling on supplicating between the pronouncement of Iqamah (call to start the Prayer) and Takbirat ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)? One of the Imams (the one who leads congregational Prayer) told me: Do not say : "O Allah! Please make me stand in a good position when standing before You (on the Day of Resurrection)."

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However, if Du`a' (supplication) is permissible in this case, which Du`a' is Mustahab (desirable) between Iqamah and Takbirat ul-Ihram?

A: We do not know of any authentic Du`a' after Iqamah and before Takbirat ul-Ihram, what is prescribed in Shari`ah is to repeat after the Mu'adhin, convey peace and blessings upon the Messenger (peace be upon him), and supplicate for him to be granted Al-Wasilah (the most superior degree in Paradise), then wait till the Imam pronounces Takbir (saying Allahu Akbar) and pronounce Takbir after him to start the prayer.

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Bid`ahs of Adhan

Fatwa No. 220

Q: What is the ruling if the Mu'adhin (caller to prayer) says: "Come to the best of actions"?

A: Adhan (call to Prayer) is an act of worship and all acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion). It cannot be said that this act is permissible except with proof from the Qur'an, Sunnah or Ijma` (consensus). On the other hand, saying that an act of worship is permissible without legal proof, is ignorantly telling lies against Allah. Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴿

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He also says: ﴾And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.﴿ The Prophet (peace be upon him) said: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ According to another narration: ﴾He who does any act for which there is no sanction from our behalf, that is to be rejected.﴿

Therefore, the legal Adhan reported from the Messenger of Allah (peace be upon him) is fifteen phrases as follows: Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great). Ash-hadu Alla Ilaha Illa Allah (I bear witness that there is no deity but Allah), Ash-hadu Alla Ilaha Illa Allah (I bear witness that there is no deity but Allah). Ash-hadu Anna Muhammadan Rasul Allah (I bear witness that Muhammad is the Messenger of Allah), Ash-hadu Anna Muhammadan Rasul Allah (I bear witness that Muhammad is the Messenger of Allah). Hayya `Ala Assalah (Come to prayer), Hayya `Ala Assalah (Come to prayer). Hayyah `Ala Al-Falah (Come to success), Hayyah `Ala Al-Falah (Come to success). Allahu Akbar (Allah is most great), Allahu Akbar (Allah is most great). La Ilaha Illa Allah (There is no deity but Allah). This is the Adhan which the Messenger of Allah (peace be upon him) commanded Bilal to announce as reported by the compilers of Sunan and Masanid (books of Hadiths) Books excluding the Adhan for Fajr (Dawn) Prayer. It is reported that the Mu'adhin of the Prophet (peace be upon him) used to add after saying Hayyah `Ala Al-Falah (come to prayer) the following phrase: Assalatu Khayrun Mina Al-Nawm (Performing Salah is better than sleep). The four Imams (i.e. Abu Hanifah, Malik, Al-Shafi`i, and Ahmad) agreed that this phrase is part of the legal Adhan because of the Messenger's approval of saying it by Bilal indicates the permissibility of uttering it. As for the Mu`adhin's saying in the Fajr (Dawn) Prayer: Hayyah `Ala Khayr Al-`Amal (Come to the best of actions), it is not reported from the Prophet (peace be upon him) nor acted upon by Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community).

It is in fact an act of Bid`ha (rejected innovation in religion) originated by Al-Rafidah. So, whoever does it, will be rebuked by the minimum degree to prevent him from making such addition to Adhan.

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The fifth question of Fatwa no. (8941)

Q: Why do some Muslims pronounce the name of `Aly Ibn Abu Talib (may Allah be pleased with him) in the Adhan (call to prayer) and Iqamah (call to start the prayer)? Did the Messenger of Allah (peace be upon him) or any of his Sahabah (companions) ever do this?

A: Adhan is among the acts of worship, and all acts of worship were prescribed by Allah during the time of the Messenger of Allah (peace be upon him) and Sahabah. There was never any mention of `Aly's name (may Allah be pleased with him), neither was it prescribed. This was a Bid`ah (rejected innovation in religion) introduced by some Rafidah (a Shi`ah group denying the caliphates of Abu Bakr Al-Siddiq and `Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet) which is their usual. Ahl Al-Sunnah (People adhering to the Sunnah of the Prophet) do not adopt this (opinion), rather, they reject these acts so as to protect the Islamic legislation from acts of Bid`ah.

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Third question from Fatwa no. (6756)

Q: Does kissing the thumbs when Al-Mu'adhin says "Ash-hadu Anna Muhammadan Rasulu Allah (I bear witness that Muhammad is The Messenger of Allah)" have any basis in Islam?

A: As far as we know, it is not authentically reported that the Prophet (peace be upon him) kissed his thumbs when the Mu'adhin (caller to Prayer) said: "Ash-hadu Anna Muhammadan Rasulu Allah (I bear witness that Muhammad is the Messenger of Allah)" during Adhan, therefore, kissing them is an act of Bid`ah (rejected innovation in religion). It is worth mentioning here that it is authentically reported that the Prophet (peace be upon him) said: ﴾If anybody introduces a practice which is not authenticated by me, it is to be rejected﴿ .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and companions!

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The fourth question of Fatwa No. (2036)

Q: In some Masjids (mosques) in the Philippines and some other countries, drums are beaten to call people to Salah (prayer) after which the Adhan is announced. Is this practice permissible according to Islam?

A: Drums and other musical instruments may not be used to inform people of the beginning or the oncoming of the prescribed time for Salah. Rather, this practice is a prohibited Bid`ah (rejected innovation in religion). Moreover, it is obligatory to say no more than the Shar'i Adhan. The Prophet (peace be upon him) is authentically reported to have said: ﴿If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴾ Recorded by Al-Bukhari and Muslim. Moreover, Al-`Irbad Ibn Sariyah (may Allah be pleased

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with him) said: ﴿One day the Messenger of Allah (peace be upon him) delivered a very eloquent Khutbah (sermon) on account of which eyes shed tears and hearts were full of fear. A man said, "O Prophet of Allah, this seems to be parting advice, so advise us." He (peace be upon him) said, "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader, because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Member and hold to it fast. Beware of new things (in religion) because every Bid`ah is misguidance.﴾ Recorded by Abu Dawud and Al-Tirmidhi, who judged it to be a Hasan (a Hadith whose Sanad contains a narrator with weak exactitude, but is free from eccentricity or blemish) and a Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) Hadith.

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The fourth question of Fatwa no. 6321

Q: what is the ruling on saying Isti`adhah (seeking refuge with Allah from Satan) and Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") before the Adhan (call to Salah)?

A: We know of no basis affirming that it is permissible for a Mu'adhin (caller to Prayer) or a person who hears the Adhan to say Isti`adhah and Basmalah before Adhan. It is authentically narrated that the Messenger of Allah (peace be upon him) said, (Whoever brings about things extraneous to our religion, his act is rejected.) In another narration, (Whoever does an act for which there is no sanction from our behalf, that is to be rejected.)

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Fatwa no. 5008

Q: It is common in the city of Jizan to hear a reminder before the Fajr (Dawn) Adhan (call to Prayer) announcing "Come to Salah (Prayer), may Allah guide you. Come to Salah, you sleepers. Come to Salah, you heedless people. Come to Salah, do not let Satan deceive you and overtake the rewards. Allahu Akbar (Allah is the Greatest), Allahu Akbar, la ilaha illa Allah (There is no deity but Allah). Allahu Akbar, Allahu Akbar, wa lillah Al-Hamd (Praise be to Allah). Allah is the Greatest, many Praises be to Allah, and may Allah be Exalted in the morning and in the afternoon." In addition, we recite some Ayahs of the Qur'an and short Surahs. Is this a Sunnah (supererogatory act of worship) reported from the Prophet or one of his Sahabah (Companions, may Allah be pleased with them)? What is the ruling on this, Your Honor? Please advise, may Allah bless you and preserve you as a source of knowledge serving Islam and the Muslims.

A: These utterances are groundless, whether said before or after the Adhan. It is suficient to pronounce the Adhan in the manner ordained by Allah to inform the people that the time of Salah is due; following the way of the Messenger of Allah (peace be upon him) and his Sahabah (may Allah be pleased with them). We should not add anything to announce that the time has arrived, as the Prophet (peace be upon him) stated, (Whoever introduces into this affair of ours something that is not of it, it is to be rejected.)

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The first question of Fatwa No. 1382

Q: Some Mu'adhins (callers to Prayer) call to the Fajr (dawn) prayer then make the reported Du`a' (supplication), then they say into the microphone: "Come to Prayer, May Allah guide you." Some people criticize them while others support them. What is the ruling in this regard?

A: Allah (Exalted be He) says: ﴾This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion.﴿

The Prophet (peace be upon him) said: ﴾"You must follow my Sunnah and that of the Rightly-Guided Caliphs. Stick to them and hold fast to them. Avoid novelties, for every novelty is an innovation, and every innovation is an error."﴿ He (peace be upon him) said also: ﴾"He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected."﴿ It was reported that some of the Salaf (righteous predecessors) said: "Follow (the Sunnah) and do not invent (new matters in religion) as you do not have to do so."

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Therefore, with regard to acts of worship a Muslim should abide by all that was authentically reported. One should not increase anything in this regard under the pretext of it being good. Had it been good, the Prophet (peace be upon him) would have done it or ordered us to do it and it would have also been done by the Companions. Thus, the answer to your question is clear. You should abide by all that was authentically reported with regard to the wording and manner of announcing the Adhan. Therefore, any increase over what was authentically reported will be considered Bid'ah (rejected innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 1814

Q: what is the ruling on the Mu'adhin (caller to Prayer) who says upon finishing Adhan: "Peace and blessings be upon you (Muhammad), the first of the creation and the seal of the messengers of Allah"?

A: We know of no evidence from the Qur'an or Sunnah that supports the permissibility of saying this statement after finishing Adhan. All good lies in following the tradition of the Messenger (peace be upon him), while all evil lies in going against his tradition. It is authentically narrated that the Messenger of Allah (peace be upon him) said, ﴾Whoever brings about things extraneous to our religion, his act is rejected.﴿ Upon finishing Adhan, it is permissible for the Mu'adhin and others to invoke peace and blessings upon the Prophet (peace be upon him), and say "O Allah, Lord of this perfect call (Da`wah) and of the established Salah, grant

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Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him." This is based on the report in which the Prophet (peace be upon him) said, ﴾When you hear the Mu'adhin, repeat what he says, then invoke peace and blessings upon me, for everyone who invokes peace and blessings on me will receive ten blessings from Allah; then beg from Allah Al-Wasilah for me, which is a rank in Jannah (Paradise) befitting for only one of Allah's servants, and I hope that I may be that one. If anyone asks that I be given the Wasilah, he will be assured of my intercession.﴿ Narrated by Muslim.

The Prophet (peace be upon him) further said, ﴾"Whoever says upon hearing the Adhan, 'O Allah, Lord of this perfect call (Da`wah) and of the established Salah, grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection."﴿ Narrated by Al-Bukhari in his Sahih. Moreover, Al-Bayhaqy also reported this Hadith with sound chain of narrators and added at the end of the report: ﴾"You do not break Your promise."﴿ It should be noted that this Du`a' has to be said by the Mu'dhin or others in a quiet voice due to the narration mentioned above that provides no support to saying this Du`a' loudly.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fatwa no. 5116

Q: We live in a village in Upper Egypt where there is a Masjid (mosque). We pronounce the Adhan (call to Prayer) in the prescribed manner, which begins with Allahu Akbar (Allah is the Greatest) and ends with La ilaha illa Allah (there is no deity but Allah). However, people were not satisfied with this form of Adhan. They said that we should invoke peace and blessings upon the Prophet after the Adhan. We agreed to this and we started to invoke peace and blessings upon the Prophet aloud after the Adhan, adding the words "O, Allah! Send Your peace and blessings upon our Prophet Muhammad, his family and Companions." However, they were not satisfied with this either and said that invoking peace and blessings upon the Prophet after the Adhan is obligatory. We asked whether this form did not appeal to them, and they said it did not. The words they prefer are "Peace be upon you, Messenger of Allah! Peace be upon you, Allah's beloved! Peace be upon you, the light of Allah's Throne! Peace be upon you, he who guided us to the victory of Allah! Peace be upon you, he who supported the religion of Allah! Peace be upon you, through whom we will receive the mercy of Allah! Peace be upon you, the first human created by Allah and the last Messenger sent by Allah! Peace be upon you, Prophet of Allah, and all your family and Companions. Peace be upon you, and praise be to Allah." The person who suggested this is a man who lives near the Masjid, who claims that the Imam (leader of the congregational Salah), Sheikh Mahmud Hamdan Muhammad Bakhit approved and said it is favorable, because it used to be said in the era of the Salaf (righteous predecessors) and the Sahabah. We asked them whether they insisted on this form, and they confirmed this because it was approved by the Imam of the Masjid. We asked them whether

they would abide by the ruling of Sheikh `Abdul-`Aziz ibn Baz, and they agreed. So, we sent to Your Honor this question. Waiting for your reply as soon as possible to convince the Imam of the Masjid. Also, is it permissible for us to offer Salah with them?

A: Adhan is a form of 'Ibadah (worship) ordained by Allah for mankind. 'Ibadah is Tawqifiyyah (bound by a religious text and not amenable to personal opinion); it should not be done unless it is reported from the Prophet (peace be upon him). It was never reported that any of the Mu'adhins (callers to Prayer) used to do this in the era of the Prophet (peace be upon him) or the Rightly-Guided Caliphs (may Allah be pleased with them). If a person does so, they have committed a Bid'ah (rejected innovation in religion), as the Prophet (peace be upon him) stated, ﴾Whoever introduces into this affair of ours something that is not of it, it is to be rejected.﴿ In another narration, ﴾Whoever performs an act not in accordance with our command, it will be rejected.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa No. (7926)

Q: Is it authentically reported that during the lifetime of the Messenger of Allah (peace be upon him) that the Adhan (call to prayer) would begin with the saying of Allah (Exalted be He): ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿

A: This is not authentically reported to have taken place neither during the lifetime of the Prophet (peace be upon him) nor

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during the reign of any of the Rightly-Guided Caliphs (may Allah be pleased with all of them). Rather, it is a Bid`ah (rejected innovation in religion). Furthermore, the Prophet (peace be upon him) is authentically reported to have said: ﴾If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected.﴿ (Recorded by both Al-Bukhari and Muslim.)

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Second question from Fatwa No. 3544

Q: In Egyptian Masjids (mosques), people invoke peace and blessings upon the Prophet (peace be upon him) loudly immediately after Adhan (call to prayer), is this right?

A: The Sunnah of the Messenger (peace be upon him) tells us what one should say after the Adhan is finished. Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾Whoever, after listening to the Adhan (call for prayer) says: "O Allah, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him", will be granted intercession for him on the Day of Resurrection.﴿ Related by Ahmad, Al-Bukhari, Al-Tirmidhy, Al-Nasa'y, Abu Dawud and Ibn Majah.

It is also reported on the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them both) that he heard the Prophet (peace be upon him) said: ﴾When you hear the Mu'adhdhin (caller to prayer), repeat what he says, then invoke blessings on me, for everyone who invokes blessings on me will receive ten blessings from Allah; then beg from Allah al-Wasilah for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. Anyone who asks that I be given the Wasilah, will be assured of my intercession.﴿ Related by Ahmad, Muslim, Abu Dawud, Al-Tirmidhy and Al-Nasa'y.

As for invoking peace and blessings upon the Prophet (peace be upon him) loudly immediately after the end of Adhan, it is an act of Bid`ah (rejected innovation in religion).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Seventh question from Fatwa No. 6898

Q: What is the ruling on invoking Allah to send peace and blessings upon the Prophet loudly before and after the Adhan (call to prayer)?

A: This is a Bid`ah (rejected innovation in religion) which was not done during the lifetime of the Prophet (peace be upon him), the era of the Rightly-Guided Caliphs, or the Sahabah (Companions of the Prophet- may Allah be pleased with them). It has been authentically reported that the Prophet (peace be upon him) said, ﴾Whoever introduces anything extraneous in our matter i.e. Islam,

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will have it rejected.﴿ Related by Al-Bukhari and Muslim. According to another narration of Muslim, ﴾Whoever does any act extraneous to ours i.e. sanctioned acts, it is to be rejected.﴿

It is permissible for the Mu'adhin (caller to Prayer) to invoke Allah to send peace and blessings upon the Prophet (peace be upon him) secretly not loudly, for raising voices loudly during Adhan is Bid`ah. According to the Ijma` (consensus) of the scholars, the Adhan ends by the Mu'adhin saying, "La ilaha illa Allah [There is no deity but Allah]." The Mu'adhin should then ask Allah to grant the Prophet Al-Wasilah (the most superior degree in Paradise). Whoever listens to the Mu'adhin should repeat whatever he says except when he says, "Hayya 'ala Al-Salah, Hayya 'ala Al-falaah (come to prayer, come to prosperity)", the listener should say, "La hawla wala quwwata illa Billah (there is neither might nor power except with Allah) and ask Allah to grant the Prophet Al-Wasilah as has been reported in the Sahih Hadiths (Hadiths that have been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Conditions of Prayer

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The Second Question of Fatwa no. 1843

Q2: The Prophet (peace be upon him) said: ("The person whose Salah (prayer) does not restrain him from immorality and abominable actions will only increase his distance from Allah by them.") **is the Salah (prayer) of someone who shaves their beard accepted or not?**

A: This Hadith has been related from the Prophet (peace be upon him) through many ways of transmission in different wordings. However, it has no reliable way. It is related on the authority of Ibn Mas`ud, Ibn `Abbas, Al-Hasan, and other narrators. The Mawquf (a Hadith narrated from a Companion of the Prophet) version is the most authentic one. Al-Hafizh Ibn Kathir (may Allah be merciful with him) cited this Hadith in the the forms of Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) and Mawquf and said: "The Mawquf narrations narrated from Ibn Mas`ud, Ibn `Abbas, Al-Hasan, Qatadah, Al-A`mash, and others are most ." Some scholars said that its meaning is Fasid (void) as it contradicts authentic texts that prove that Salah erases sins and removes misdeeds. Based on this, it is clear that shaving the beard does not take anything away from the validity of the Salah or its acceptance. In fact the person receives the reward of their Salah in as much as they follow the Islamic Shari`ah in it. A sin is, however, recorded for them for shaving their beard. A person is a believer due to the faith they have and the good deeds they do, and they are immoral due to the sins they commit. This means that the Salah restrains people from committing immoral and evil acts if it is established as Allah ordained in the Qur'an and Sunnah (whatever is reported from the Prophet).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The Due time

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The Five Daily Prayer times

Fatwa no. (1668)

Praise be to Allah, Alone, and peace and blessings be upon Prophet Muhammad, his family, and his Companions.

I read the request for Fatwa that was submitted to his Honor the General Chairman from the Islamic Education Manager in the Ministry of Education which was passed by the Secretariat General of the Council of Senior Scholars, number 623/2 on 29/4/1397 A.H. It states: " The ministry received the attached letter from a group of young Muslims in Tunisia inquiring about the manner of determining prayer times. An answer to this issue is requested."

The committee replied as follows:

The times of the five daily prayers are imperatively known in Islam. They were transmitted to us from the Salaf (Predecessors) who received it from the leader of the great mission (peace be upon him) to the Khalaf (Successors) of this Ummah (the Islamic community). All Muslims have agreed that the times of the five prayers are performed according to established and set times. There are many authentic Hadiths reported in this regard, stating that the time of Zhuhr (noontime) begins when the sun is on the local meridian in its path and continues till the time shadows of objects are equal in length to the object itself.

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Also the time of `Asr (Afternoon), begins when the length of an object's shadow becomes twice the length of the object itself. This is the preferable time to pray 'Asr; however, the time of necessity starts when the sun turns yellow till the time of offering one Rak`ah before sunset, for the Prophet (peace be upon him) stated: ﴾Whoever catches up to perform one rak'ah of the 'Asr prayer before sunset is considerd to have performed the regular 'Asr prayer.﴿ Maghrib time starts from sunset until the red afterglow disappears, and the time of `Isha' prayer starts from after the red afterglow has disappeared until midnight. This is the preferable time to perform the prayer, whereas the time of necessity begins from midnight till dawn. The time of Fajr prayer begins from the time of true dawn till sunrise. Amongst the Hadiths mentioned in this regard: 1- What was narrated in the Two Sahihs (authentic books of Hadith) that `Umar Ibn `Abdul-`Aziz briefly delayed `Asr prayer, so `Urwah Ibn Al-Zubayr told him that: "Jibril (Gabriel) descended and led the Messenger of Allah (peace be upon

him) in prayer", `Umar said: "Be sure of what you say `Urwah", then he said: I heard Bashir ibn Abi Mas'ud saying: I heard Ibn Mas'ud saying: I heard the Messenger of Allah (peace be upon him) stating: ("Jibril (Gabriel) descended and led me in prayer, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, - counting on his fingers five prayers.) The words are from Muslim.

2- The Hadith regarding the details of Jibril (peace be upon him) leading the Prophet (peace be upon him) in Salah. It was narrated by Abu Dawud, Al-Tirmidhi, Al-Nasa`i and others. The wording of Al-Nasa'i : On the authority of Jabir Ibn `Abdullah (That Jibril (Gabriel) came to the Prophet (peace be upon him) to teach him the times of prayers, so Jibril preceded, the Messenger of Allah was behind him and people were behind the Messenger of Allah (peace be upon him), then Jibril performed Zhuhr prayer when the sun is on the local meridian, then he came to him (the Prophet peace be upon him) when the shadow of the object was equal in length to it, and did what he has done before, Jibril preceded, the Messenger of Allah (peace be upon him) was behind him and people were behind the Messenger (peace be upon him). Then, Jibril performed `Asr prayer, again he came to him (peace be upon him) when the sun was about to set, and preceded him and people were behind the Messenger of Allah (peace be upon him) and Jibril performed Maghrib prayer. When the red twilight disappeared, (Jibril) came, and preceded the Messenger of Allah (peace be upon him) and people were behind him (peace be upon him) then he (Jibril) performed `Isha' prayer. When the dawn broke, (Jibril) preceded the Messenger (peace be upon him) and people were behind him then he (Jibril) prayed Fajr. The next day (Jibril) came to the Prophet (peace be upon him) when the shadow of a person was equal in length to it, and made the same as he did the day before, and performed Zhuhr prayer. Then, he came to the Messenger (peace be upon him) when the shadow equaled twice the length of a person. Again, he came to him (peace be upon him) when the sun was about to set and made the same as he did the day before and performed Maghrib prayer. Then, we slept then woke up, then slept again then woke up, then he (Jibril) came and did the same as he did the day before then he performed `Isha' prayer. When Fajr broke and stars were clear and knitted, he came and did like the

previous day and performed Fajr prayer, then he said: there is time between these two prayers (Fajr and `Isha').) 3- It was related by Muslim (may Allah have mercy on him) on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) stated: (The time of the noon prayer is when the sun is on the local meridian in its path and when the shadow of everything is equal in length to the object itself passes (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become yellow; the time of the evening prayer is as long as the twilight has not disappeared; the time of the night prayer is up to the middle of the second third of the night; and the time of the morning prayer is from the break of dawn, as long as the sun has not risen.) 4- It was narrated by Al-Bukhari and Muslim (May Allah be merciful with them) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) stated: (Whoever performs one rak'ah of the Fajr prayer before sunrise, will have performed the Fajr prayer and whoever performs one Rak'ah of 'Asr prayer before sunset, will have performed 'Asr prayer.) These detailed timings are general to all zones of the earth. Every country has its own ruling according to the times of Meridien, sunrise, and sunset as well as the rise of dawn, whether these times are always or sometimes close or at wide intervals.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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The first question of Fatwa No. 3515

Q: I am a student and I leave school at 2:00 p.m. I would like to perform Zhuhr (Noon) Prayer in its due time. Can I delay performing it until I return home or what should I do? Moreover, we have a break to perform Salah (prayer), however, there is not enough time to perform Wudu' (ablution) and then Salah. Sometimes I perform Salah without performing Wudu'. Moreover, sometime I used to only wash my face and then perform Salah. What is the ruling on this case?

A: First, performing obligatory Salahs at the start of their prescribed times is Mustahab (desirable), but at times of severe heat, you will be permitted to delay Zhuhr (Noon) prayer until the weather becomes cooler provided that you perform it before 'Asr (afternoon) Prayer. Consequently, you will be permitted to delay performing Zhuhr (Noon) prayer provided that you perform it before the end of its due time and before the time of 'Asr (Afternoon) prayer is due.

Second, performing Salah without making Wudu' or with washing some of the obligatory parts of Wudu' is prohibited and a great sin. Doing so renders the Salah invalid. Whoever does so should make up for that Salah again.

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The first question of Fatwa no. 3617

Q1: One of our shaykhs read the Hadith about delaying the Zhuhr (Noon) Prayer during the summer, and he read it to the brothers and told them to apply it, but they did not agree with him. They reminded him that the order was referring to a concession and that the other Hadith about offering Salah (prayers) at the beginning of their due times had priority over this one. They said that our brothers from Ahl Al-Sunnah (those adhering to the Sunnah and the Muslim main body) in all Muslim countries, even those in the two Sacred Mosques, understand it this way. The shaykh disagreed with this and insisted on delaying the Salah. A small group of the brothers followed him and started delaying the Salah. Even though they hear the Adhan (call to Prayer) and the Iqamah (call to start the Prayer), they come to the same mosque later, call the Iqamah and offer the Salah. This matter has led to dissention and clashes among the brothers, to the extent that they have started to insult each other. This has now been going on for years.

A: It is better to offer Salah at the beginning of their times, based on what was related by Al-Bukhari, Muslim, and others on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) who narrated: ﴾I asked the Prophet (peace be upon him), 'What is the deed most beloved by Allah?' He said, 'Performing the Salah at its due time.'﴿ Imam Ahmad, Muslim, and others also related on the authority of Jabir ibn Samurah (may Allah be pleased with him) that he reported: ﴾The Prophet (peace be upon him) used to offer the Zhuhr Prayer when the sun declined.﴿

There are other Hadith that show the excellence of offering Salah at the beginning of their due times, with the exception of the Zhuhr Prayer when it is very hot and the `Isha' (Night) Prayer. As for the Zhuhr Prayer, it is related by Ahmad, Al-Bukhari, Muslim, and As-hab-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes), on the authority of Abu Hurayrah (may Allah be pleased with him), who reported that the Messenger of Allah (peace be upon him) said, ﴾If the temperature gets hotter, delay the (Zhuhr) Prayer until it gets cooler, as the severity of heat is dispersed from Hellfire.﴿

It is also related by Al-Bukhari and Muslim on the authority of Abu Dhar (may Allah be pleased with him) that he said, ﴾We were on a journey with the Prophet (peace be upon him) and the Mu'adhin (caller to Prayer) wanted to call the Adhan for the Zhuhr Prayer. The Prophet (peace be upon him) said, 'Let it get cooler.' He again wanted to call the Adhan, but the Prophet (peace be upon him) said to him, 'Let it get cooler,' until we saw the shadows of the hillocks become equal to their sizes. The Prophet (peace be upon him) then said, 'The severity of heat is dispersed from Hellfire, so when the temperature gets very hot, pray (the Zhuhr Prayer) when it becomes cooler.'﴿ Al-Nasa'y also related on the authority of Anas (may Allah be pleased with him) that he said, ﴾When it was very hot, the Prophet (peace be upon him) used to delay the (Zhuhr) Prayer, and offered it earlier if it was very cold.﴿ Al-Bukhari related a similar Hadith.

It is better to delay the Zhuhr Prayer until it is cooler in accordance with this Hadith and the meanings of other Hadith that give evidence about delaying it only when it is very hot. In all other situations,

you should adhere to the original ruling. It is better for you to follow the guidance of the Messenger of Allah (peace be upon him) and delay the Adhan in times of intense heat until it is cooler, and to hasten in offering it in the beginning of its time other than that, seeking excellence, many rewards from Allah, and to make things easier for people. As the Adhan is called at the beginning of the time for the Prayer in the intense heat,

everyone should hasten to offer the Salah in congregation and try to pray together. Do not be divided, as praying in congregation is obligatory and division is forbidden. You should not commit this sin while trying to gain the merit of delaying the Zhuhr Prayer. Do not dispute with one another or you will fail and lose your strength.

As for the `Isha' Prayer, Al-Bukhari and Muslim related a Hadith on the authority of Jabir (may Allah be pleased with him) who reported: (The Prophet (peace be upon him) used to perform the Zhuhr Prayer in the midday heat, the `Asr (Afternoon) Prayer when the sun was bright, the Maghrib (Sunset) Prayer when the sun had completely set, and the `Isha' Prayer, he sometimes delayed it and sometimes (offered) it early. When he saw that they (his Companions) had assembled, he (prayed) early, and when he saw them coming late, he delayed (the prayer). As for Subh (Morning) Prayer, the Messenger of Allah (peace be upon him) observed it in the darkness (before the day breaks).)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first and second questions of Fatwa no. 5526

Q 1: when does the time for the Zhuhr (Noon) Prayer start and end?

A: The time for the Zhuhr Prayer starts when the sun passes the meridian and inclines towards the west. It ends when the time for the `Asr (Afternoon) Prayer starts, and this is when

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the length of an object's shadows is equal to the length of the object, after the shadow of the meridian. This is for those who have no legal excuse to delay Salah like the travelers and the like.

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Q 2: What is the ruling on someone who postponed their performance of the Zhuhr (Noon) Prayer from its due time until 1:00 pm, without a lawful excuse?

A: delaying the performance of the Zhuhr Prayer from the beginning of its time until 1:00 pm is permissible. It is Mustahab (desirable) to hasten the performance of the Zhuhr Prayer to the beginning of its time, except when it is very hot; it is then preferable to delay it until the heat of the sun has subsided and it is not as hot. It should be performed in congregation in the Masjid (mosque), whether it is at the beginning of its time or delayed, as long as it is performed within its prescribed time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The fourteenth question of Fatwa no. 6320

Q 14: the `Asr (Afternoon) Prayer becomes due when we are attending a lecture at the faculty. the professor is Christian, and does not give us a chance to offer the Salah (Prayer). thus, we offer it when we leave, when there is only one hour left before the Maghrib (Sunset) Prayer.

A: It is better for you to offer Salah at the beginning of its time, but your offering of Salah at the time you mentioned is valid and falls within its due time. It is not permissible to delay the `Asr Prayer

until the sun has become yellow (pale), based on the following Hadith Sahih (authentic Hadith) related in this regard. On the authority of `Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) - as related by Muslim and others (may Allah be merciful with them) - who reported that the Prophet (peace be upon him) said: ﴾When you offer the Fajr (Dawn) Prayer, its time is until the first horns of the sun has risen. When you offer the Zhuhr (Noon) Prayer, its time is until the time for the `Asr arrives. When you offer the `Asr Prayer, its time is until the sun turns yellow (pale). When you offer the Maghrib Prayer its time is until the twilight goes. When you offer the `Isha' (Night) Prayer, its time is until the middle of the night.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa No. (6949)

Q: I am a teacher and I offer the Zhuhr (Noon) Salah (Prayer) about ten minutes before the Adhan (call to prayer), meaning, I perform Salah at 1:20 when the time of Zhuhr Salah is 1.30. This is because I go to the classroom before the Zhuhr prescribed time starts and stay there till the prescribed time of `Asr (Afternoon) Salah starts, which means that I miss both the optional and grace times of Zhuhr. Is my offering Zhuhr before its prescribed time valid?

A: If you perform Zhuhr Salah before its prescribed time starts,

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your performance of Salah will be invalid and you will have to make up for the Salah you performed in this way. Moreover, you will have to repent and ask Allah (Exalted be He) for forgiveness. Furthermore, in the future, you should not embark on an act of worship unless you are certain that it is permissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Zhuhr and `Asr Prayers

Fatwa no. 7550

Q: how can we calculate the times of the Zhuhr (Noon) and `Asr (Afternoon) Prayers? For example, in the Republic of Mali in winter, the shadow of an object at 12 o'clock is 5 feet long. When are the Zhuhr and `Asr Prayers in this time? In the summer, the shadow is under our feet and we are confused about the time throughout the year, and that is why we are asking you to clarify for us when the Zhuhr and `Asr Prayer times are.

A: Islamic Shari`ah has explained the times for the five obligatory daily prayers by giving us general universal signs that are constant and do not differ through time and place. It explained that the time for the Zhuhr Prayer starts when the sun passes the meridian, i.e. when it inclines towards the west from the middle of the sky. At that time, the shadows of all objects start to extend out to the east

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after they had been extending to the west before noon. The time for the Zhuhr Prayer ends when time for the `Asr Prayer starts, whether the shadow at noon is long as it is in winter or short as it is in summer.

Shari`ah explains to us that the time for the `Asr Prayer begins when the length of an object's shadow is equal to its length, whether the shadow that appeared at noon, was long or short.

The scholars have said that every one of us is 7 "feet" tall, when measured by the length of our own feet. So, this means that the `Asr Prayer time starts when the length of your noon shadow increases by 7 "feet" (when measured by the length of your own feet) at any place or time, whether summer or winter, and ends with the sunset.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 6215

Q 1: when Allah made these five Salah (prayers) obligatory for the Messenger of Allah (peace be upon him), which was the first time when Salah was offered? On what day did the Qur'an start to be revealed to the Messenger of Allah (peace be upon him)?

A: They began with the Zhuhr (Noon) Prayer, as the Messenger of Allah (peace be upon him) performed it, led by Jibril (Gabriel, peace be upon them), at the beginning of its time. As for the Qur'an, it was first revealed to the Prophet (peace be upon him) during the month of Ramadan. Allah, the Exalted, says, ﴾The month of Ramadan in which was revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong).﴿

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However, we do not know of any proof that specifies the exact day it was first revealed.

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Fatwa no. 10257

Q: is the Maghrib (Sunset) Prayer performed immediately after the Adhan (call to Prayer)? Or is there some time between the Adhan and the Salah (Prayer) so that the people can offer Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque)?

A: All the proofs from Shari`ah (Islamic law) support hastening to offer the Maghrib Prayer when its time starts. It is related in the Sunnah (whatever is reported from the Prophet) that it is permissible to offer two Rak`ahs (units of Prayer) before the Maghrib Prayer. It is confirmed that the Prophet (peace be upon him) said: ﴿Pray (two supererogatory Rak`ahs) before the Maghrib Prayer. Pray (two supererogatory Rak`ahs) before the Maghrib Prayer. Then, on the third time, he said, "For whoever wishes to do so."﴾ This proves that the matter is open. It is not a problem if someone offers the Maghrib Prayer immediately after the Adhan, but if someone offers a two-Rak`ah Prayer before it, this would be better. The Sahabah (Companions of the Prophet - may Allah be pleased with them) used to offer two Rak`ahs after the sun had set and before offering the Maghrib Prayer and the Prophet (peace be upon him) approved of that. This is confirmed in Sahih Muslim on the authority of Anas (may Allah be pleased with him).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 3779

All praise is to Allah Alone and peace and blessings be upon the Messenger, his family and Companions.

The Committee has read the question submitted by the Muslim World League to his Eminence the President, referring to Fatwa no. 641 from 6/4/1401 AH, which states: In reference to the letter of his Excellency, the Minister of Hajj and Awqaf, no. 2620 of 28/11/1400 AH addressed to your Excellency, and the enclosed letter of his Excellency, the Minister of Awqaf, Islamic Affairs, and Holy Places in Jordan, which says that the time Fajr (Dawn) Prayer starts is when the white thread (light) of dawn appears distinct from the black thread (darkness of night). Jordanian specialists in astronomical studies stated there are three ways of calculating the time for the Fajr Prayer: the astronomical, the nautical, and the civil. His Excellency is asking whether the time for starting to offer the Fajr Prayer in the Kingdom is calculated according to one of these three ways, and he wishes to know the opinions of the scholars on this matter.

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The Committee gave the following answer:

the time that the Fajr Prayer starts, according to Islamic Shari`ah, is when the white (light) of dawn breaks on the eastern horizon distinct from the darkness. This is a cosmic phenomenon that precedes the rising of the sun, which Allah made to mark the end of the night and the beginning of Sawm (fasting) and the time for offering the Fajr Prayer according to the Islamic Shari`ah. This is the boundary that separates night from day according to the Islamic Shari`ah and linked to this is what has been obligated among the acts of worship. Allah has not made it permissible for people to rely on astronomical calculations in determining the times for the acts of worship. The above-mentioned methods of calculating the time for Fajr and their names have no origin in the Shari`ah. In fact these are just modern terms agreed upon by some people and are not to be considered when determining the times for the acts of worship.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
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The sixth question of Fatwa no. 8107

Q 6: Is it desirable to delay the Fajr (Dawn) Prayer for half an hour or more after the Adhan (call to Prayer)? It has been said that the time of the Fajr Prayer in Egypt, which is announced by the Egyptian Meteorological Authority, is incorrect, and that is why some people delay the Adhan for fifteen minutes after the designated time. What is the ruling on that?

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A: The time of the Fajr Prayer starts with the appearance of the second dawn and lasts until before the sun rises. Anyone who offers the Salah during this period has offered it in its due time, and offering the Fajr Prayer at the beginning of its time is better.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 10666

Q 1: what is meant by Al-Fajr-ul-Kadhib (false dawn) and Al-Fajr-ul-Sadiq (true dawn)? According to which one of them do we offer Salah (Prayer)? How can we calculate the time of Al-Fajr-ul-Sadiq?

A: Al-Fajr-ul-Kadhib appears as a rectangle in the sky from the top to the bottom of the horizon, while Al-Fajr-ul-Sadiq appears in the sky spreading along the horizon. The time for offering the Fajr (Dawn) Prayer starts with the appearance of Al-Fajr-ul-Sadiq.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The Middle Prayer

The fifth question of Fatwa no. 581

Q: what is Al-Salat-ul-wusta (the Middle Prayer)?

A: Scholars have differed as to specifying whether it is the `Asr (Afternoon), Fajr (Dawn), Zhuhr (Noon), Maghrib (Sunset), or `Isha' (Night) Prayer, or whether it is one of the five obligatory Salah (prayers) but which one is unclear. It is most likely to be the `Asr Prayer, based on what is related in the Two Sahih (authentic) Books (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) said, ﴿They kept us so busy that we could not offer Al-Salat-ul-Wusta (the Middle Prayer) until the sun had set.﴾ In another narration related by Muslim, he (peace be upon him) said, ﴿They kept us so busy that we could not offer Al-Salat-ul-Wusta (the Middle Prayer), the `Asr Prayer.﴾ And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman
`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify

The second question of Fatwa no. 1108

Q 2: The dawn appears long before the sun rises, which makes determining the exact time for offering the Fajr (dawn) Prayer subject to doubt. Added to this is the presence of clouds and fog most of the time. The same thing applies to determining the time for the `Isha' (Night) Prayer, as twilight remains for a long time after the sun sets and it is followed by the appearance of the following day's dawn after a short period of time.

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A: The Islamic Shari`ah specified the times of the five obligatory Salah (prayers). Allah (Exalted be He) says, ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ The Prophet (peace be upon him) explained that the time for the Fajr Prayer is from the appearance of white (light) on the eastern horizon to the rising of the sun. He made the time of the `Isha' Prayer from the disappearance of twilight until the middle of the night. If the time for the Fajr Prayer has started, it is obligatory for every Mukallaf (person meeting the conditions to be held legally accountable for their actions) to offer the Salah (prayer) in its due time, and it is better to offer it while it is still dark, even if there is a long time between that and the rising of the sun. When the twilight disappears, the `Isha' Prayer starts and it becomes obligatory to offer it in its due time before the end of the middle of the night. It is not permissible to offer `Isha' Prayer before the twilight disappears, even if a long period elapses after the sun has set, except when it is permitted by Islamic law to combine the Maghrib and `Isha' Prayers during times of traveling, rain, or sickness; or when it is cloudy, foggy, and similar circumstances when the signs for the beginning of the time for Salah (prayer) are not clear. Every Mukallaf must exert all efforts to learn when the Salah (prayer) is due, and seek for other signs to determine the time, even if it is an approximation, such as using a clock, reciting a Hizb (a 60th portion) of the Qur'an, or doing another regular deed whose timing is almost known. If the decision is correct, there will be two rewards; and if it is wrong, there will be one reward and they will be excused for their error.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Mani`	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 2769

All praise be to Allah Alone and peace and blessings be upon the one after whom there will be no prophet.

I have read the question sent to his Eminence, the President of the Committee, by the General Secretary of the Union of Muslim Students (FASM) in Holland, which was referred to the Committee from the General Secretariat of the Council of Senior Scholars. The text of the question is as follows:

We hope that you can provide us with the necessary Fatwa to enable the determining of the times of the Maghrib (Sunset), `Isha' (Night), and Fajr (Dawn) Prayers, and also the determining of the first day of Ramadan and the first day of `Eid-ul-Fitr (the Festival of Breaking the Fast). the way the sun rises and sets in the countries of Northern Europe and those that are close to the North Pole is different from the way it rises and sets in the eastern Muslim countries. This is due to the timing of the disappearance of the red and white twilights. In summer, for example, the white twilight lasts almost the whole night, which makes it difficult to determine the time of the `Isha' and likewise the Fajr Prayers.

A: The Council of Senior Scholars in the Kingdom of Saudi Arabia issued a statement to explain how the times of the Salah (prayer) should be determined and how the beginning of the dawn and end of each day should be determined in Ramadan in countries such as yours. This is what it said:

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After examining, studying, and discussing the matter, the Council decided the following:

Firstly: Anyone who lives in a country where the night can be distinguished from the day by the appearance of the dawn and the setting of the sun, and where the day is extremely long in the summer and extremely short in the winter, it is obligatory upon them to perform the five obligatory prayers in the known times specified by Shari`ah (Islamic law). This is based on what Allah (Exalted be He) says: ﴾Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).﴿ Allah also says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ It is also confirmed that Buraydah (may Allah be pleased with him) reported that a man asked about the times of the Salah, and the Prophet (peace be upon him) said to him: ﴾"Pray with us for these two (days)." When the sun disappeared (beyond the meridian), he ordered Bilal to call the Adhan (call to prayer), then he ordered him to pronounce the Iqamah (call to start the prayer) for the Zhuhr (Noon) Prayer. He ordered him to call the Iqamah for the `Asr (Afternoon) Prayer when the sun was still high, white, and clear. Then he ordered him to call the Iqamah for the Maghrib Prayer when the sun had set. Then he ordered him to call the Iqamah for the `Isha' Prayer when the twilight had disappeared. Then he ordered him to call the Iqamah for the Fajr Prayer when the dawn had appeared. On the second day, he (peace be upon him) told him (Bilal) to delay the Zhuhr Prayer until the extreme heat had passed and he delayed it for a long while. He prayed the `Asr Prayer when the sun was high, delaying it beyond the time he

had previously prayed it. He prayed the Maghrib Prayer before the twilight had disappeared, and he prayed the `Isha' Prayer when one third of the night had passed; and he prayed the Fajr Prayer

when it was bright. Then he (peace be upon him) said, 'Where is the person asking about the time of the Salah?' The man said, 'Here I am, O Messenger of Allah!' The Prophet (peace be upon him) said, 'The times of your Salah are between what you have seen.'") (Related by Al-Bukhari and Muslim)

It is related on the authority of `Abdullah Ibn `Amr Ibn Al-`As that the Messenger of Allah (peace be upon him) said: (The time for the Zhuhr Prayer is when the sun has disappeared (past the meridian) and a man's shadow is the same (length) as his height, (and it lasts) as long as the `Asr Prayer has not become due. The time for the `Asr Prayer is as long as the sun has not become yellow (pale). The time for the Maghrib Prayer is as long as the twilight has not disappeared. The time for the `Isha' Prayer is until the middle of the night. The time of the Subh (Fajr) Prayer is from the appearance of the dawn, until the sun has risen; but when the sun rises, refrain from offering the Salah, as it rises between the horns of the devil.") (Related by Muslim in his Sahih book of Hadith)

There are many other Hadith that mention the determining of the times of the five obligatory prayers, based on words and actions. They did not make any distinction if the night and day are long or short, as long as the times of prayers are marked by the signs specified by the Messenger of Allah (peace be upon him).

This is with regard to the times of the Salah. With regard to

the timings for Sawm (fasting) in Ramadan, those who are Mukallaf (person meeting the conditions to be held legally accountable for their actions) should refrain from food, drink, and everything that breaks the Sawm every day of Ramadan, from the appearance of dawn until the sun sets in their own countries, as long as the night can be distinguished from the day in their country, and when added up they equal twenty-four hours. It is permissible for them to eat, drink, have sexual intercourse, etc. just during the night, even if it is short. The Shari`ah is universal and applies to all people in all countries. Allah (Exalted be He) says, (and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.)

Anyone who is unable to complete the Sawm because the day is too long, or knows by means of signs; experience; or the advice of a competent trustworthy doctor; or thinks it probable that performing the Sawm will lead to their demise, make them severely ill, make their sickness worse, or will impede their recovery; may break their Sawm but must make up for the missed days in any month when they can make them up. Allah (Exalted be He) says, (So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days.) Allah also says, (Allâh burdens not a person beyond his scope.) He also says that He, (and has not laid upon you in religion any hardship)

Secondly: Those who live in a country in which the sun does not set during the summer

and does not rise during the winter, or live in a country in which the day lasts for six months and the

night lasts for six months, for example, have to perform five Salahs in every twenty-four hours. They should determine their times using the nearest country in which the times of the five Salahs can be distinguished from one another. This is confirmed in the Hadith of the Isra' (Night Journey) and Mi`raj (Ascension to Heaven) during which Allah enjoined on this Ummah (nation) fifty Salahs in every day and night. The Prophet (peace be upon him) kept asking his Lord to reduce the number until Allah said: (O Muhammad, they are five Salahs every day and night, and each Salah has the reward of ten, that is fifty Salahs...")

It is confirmed in the Hadith related on the authority of Talhah ibn `Ubaydullah (may Allah be pleased with him) that he said, (A man from Najd, with unkempt hair, came to the Messenger of Allah (peace be upon him) and we heard his loud voice but could not comprehend what he was saying, until he approached the Messenger of Allah (peace be upon him). We knew that he was asking about Islam. The Messenger of Allah (peace be upon him) said, '(You have to offer) five Salahs every day and night.' The man asked, 'Do I have to do other than that?' The Messenger of Allah (peace be upon him) said, 'No, unless you want to offer voluntary Salahs...'")

It is related in a Hadith on the authority of Anas ibn Malik (may Allah be pleased with him) that he said, (We were forbidden to ask the Messenger of Allah (peace be upon him) about anything and it pleased us

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when an intelligent Bedouin came and asked him a question and we could listen. So, a Bedouin came and said, 'O Muhammad! Your messenger came to us and claimed that you claim that Allah sent you (as a Messenger).' He said, 'True.' ... The man said, 'And your messenger claimed that we have to offer five Salahs in a day and a night.' The Prophet (peace be upon him) said, 'True.' The man said, 'By the One Who sent you! Did Allah order you to do that?' He said, 'Yes.'"...)

It is confirmed that the Prophet (peace be upon him) told his Sahabah (Companions) about Al-Masih Al-Dajjal (the Antichrist). He was asked how long he would stay on the earth, and he said, ("Forty days, one day like a year, one day like a month, one day like a week and the rest of his days like your days." It was said, "O Messenger of Allah! The day that is like a year, will it be sufficient for us then to pray the Salahs of one day?" He said, "No, estimate them.") So a day that is like a year is not considered as one day in which only five prayers will be sufficient, instead the Prophet (peace be upon him) obligated them to offer five prayers in every twenty-four hours. He ordered them to distribute them into their timed intervals, as those between their times on regular days in their countries.

It is therefore obligatory on the Muslims in the countries mentioned in the question to determine the times of prayers in their countries within each twenty-four hours, based on the closest country to them in which the night can be distinguished from the day and where the times of the five prayers are known according to the signs given in the Islamic Shari`ah.

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Similarly, it is obligatory on them to fast the month of Ramadan and they can determine the time for their Sawm and the beginning and end of Ramadan and the times of starting and breaking the Sawm every day by the times of the breaking of the dawn and the setting of the sun every day in the closest country to them, in which the night can be distinguished from day. The total period must add up to twenty-four hours, based on the Hadith of the Prophet (peace be upon him) about Al-Masih Al-Dajjal (the Antichrist) mentioned above, in which he guided his Sahabah on how to determine the times of the five obligatory prayers. There is no difference in this regard between Sawm and Salah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Astronomical Calculations

Fatwa no. 4991

Q: We are a group of your Muslim brothers from the tribe of Banu Hajr and we differ among ourselves as to the times of the Salah (prayer). We hope that Allah and then you can clarify the matter for us. Please bear in mind that we only have the timings for Qatar available to us. Is it permissible for us to follow the times of the Iqamah (call to start the Prayer) in Qatar or should we delay it for ten minutes? We would like to ask: is it permissible for us to make a delay of

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ten, fifteen, or twenty minutes for all the Salah times [from the Qatar times] to offer Salah in congregation? Would this make our Salah Batil (null and void) or not? We live in lowland, and in Ramadan opinions differ as to the sunset and the time for breaking our Sawm (fast). Please help us.

A: Islam is characterized by leniency and ease. Allah says: ﴾Allâh intends for you ease, and He does not want to make things difficult for you.﴿ He also says: ﴾and has not laid upon you in religion any hardship﴿ It is confirmed that whenever the Prophet (peace be upon him) was given an option between two things, he would select the easier of the two, as long as it was not sinful. this is why Allah created the universal signs specifying the times of the different acts of worship, which are known to everyone; the general public and the specialists, the illiterate and the scholars. This is out of Allah's Mercy for people; to make things easy for them and to save them from wrongdoings. Among these signs related to determining the beginning and end of the Sawm every day, Allah says: ﴾and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall.﴿ The Prophet (peace be upon him) explained this matter by his words and deeds. It is related on the authority of 'Abdullah ibn Abu Awfa (may Allah be pleased with him) that he said: ﴾"We were on a journey with the Messenger of Allah (peace be upon him) during the month of Ramadan. When the sun had gone down he said, 'O so-and-so! Dismount and prepare a meal of parched barley for us.' He said, 'O Messenger of Allah! It is still daytime.' He (the Prophet) said, 'Dismount and prepare a meal of parched barley for us.' So he dismounted and prepared the meal of parched barley and gave it to him,

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and the Prophet (peace be upon him) drank it. He then indicated with his hand saying, 'When the sun has gone down from there and the night has appeared from there, then the fasting person should break their fast.'"﴿ It is related on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) who reported that the Messenger of Allah (peace be upon him) said: ﴾"When the night has approached and the day has retreated, and the sun has gone down, a fasting person should break their fast."﴿

It is related on the authority of `Abdullah Ibn Mas`ud (may Allah be pleased with him) who reported that the Prophet (peace be upon him) said: ("The Adhan (call to Prayer) of Bilal should not stop anyone of you - or he said "anyone among you" - from eating their Suhur (pre-dawn meal before the Fast), for he calls the Adhan - or calls to prayer) - at night to return those among you who are praying Qiyam-ul-Layl (standing for optional Prayer at night) and to waken those among you who are sleeping, and not to say that it is dawn or predawn." Then he (peace be upon him) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) to show this. Zuhayr gestured with his two index fingers, one of them on the other, and then turned them to the left and right.) He pointed the first time to show the false dawn and the second time to show the true dawn, which is the light that crosses the horizon from the east and goes towards the south and north. The Prophet (peace be upon him) also said about the beginning and the end of the Sawm in Ramadan: ("Fast on sighting it (the new moon) and break your Sawm on sighting it (the new moon), but if it is clouded from you, then complete the number (of stipulated fasting days).")

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In another narration he said: ("Then perform the Sawm for thirty days.") It is obligatory to start to perform the Sawm upon sighting the crescent moon of Ramadan and to end the Sawm upon sighting the crescent moon of Shawwal, to make this easy for the nation, the scholars and the illiterate and the town dwellers and the Bedouin. This method may even be simpler for the illiterate and the Bedouins out of Allah's Mercy and Grace. This way there is no need to rely on astronomy or any knowledge of the stars.

In connection with this, Allah says about the times of the five obligatory Salah: (Perform As-Salât (Iqamât-as-Salât) from mid-day till the darkness of the night (i.e. the Zuhr, 'Asr, Maghrib, and 'Ishâ' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer).) and He says: (And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].) (And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Ishâ' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).) The Prophet (peace be upon him) also explained this matter by his words and deeds. It was confirmed on the authority of `Abdullah ibn `Amr (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: ("The time for the Zhuhr (Noon) Prayer is when the sun has past the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the `Asr (Afternoon) Prayer has not become due. The time for the `Asr Prayer is as long as the sun has not become yellow (pale). The time for the Maghrib (Sunset) Prayer is as long as the twilight has not disappeared. The time for the `Isha' (Night) Prayer is until the middle of the night. The time of the Subh (Morning) Prayer is from the appearance of the dawn, until the sun has risen; but when the sun rises, refrain from offering the Salah, as it rises between the horns of the devil.")

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It is related on the authority of Sulayman ibn Buraydah from his father (may Allah be pleased with him) who reported that someone asked the Prophet (peace be upon him) about the times of prayer and he said: ("Pray with us for these two (days)." When the sun had passed the meridian, he ordered Bilal to call the Adhan, then he ordered him to pronounce the Iqamah (call to start the Prayer) for the Zhuhr Prayer. He ordered him to call the Iqamah for the `Asr Prayer when the sun was still high, white, and clear. Then he ordered him to call the Iqamah for the Maghrib Prayer when the sun had set. Then he ordered him to call the Iqamah for the `Isha' Prayer when the twilight had disappeared. Then he ordered him to call the Iqamah for the Fajr (Dawn) Prayer when the dawn had

appeared. On the second day, he (peace be upon him) told him (Bilal) to delay the Zhuhr Prayer until the extreme heat had passed and he delayed it for a long while. He prayed the `Asr Prayer when the sun was high, delaying it beyond the time he had previously prayed it. He prayed the Maghrib Prayer before the twilight had disappeared, and he prayed the `Isha' Prayer when one third of the night had passed; and he prayed the Fajr Prayer when it was bright. Then he (peace be upon him) said, "Where is the person asking about the time of the Salah?" The man said, "It's me, O Messenger of Allah!" The Prophet (peace be upon him) said, "The times of your Salah are between what you have seen.") There are other Hadith that explain the times for offering Salah by words and deeds. The matter was not based on the movement of the stars or on the word of astronomers, out of Allah's Grace and Beneficence, and to save all the Mukallaf (person meeting the conditions to be held legally accountable for their actions) among His Servants from wrongdoing.

This means that the natural easy way of determining the times of Salah is to rely on the universal signs specified by the Islamic Shari`ah, as they are given to the general public, and are known by the educated and uneducated among the city dwellers and the Bedouin. Although calculating the times of Salah based on astronomy is an approximate method, it is not easy for every one.

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The first question of Fatwa no. 4100

Q: Is the current calendar Islamically accurate?

A: A calendar is a matter of calculation; those who set it are human and may be right or wrong. Thus, it should not be depended upon to determine the beginning and the end of the times of Salah (Prayer) and Sawm (fasting), as these were mentioned in the Qur'an and the Sunnah; rather, we should depend on the textual evidences. Although these astronomical calendars may be beneficial to Mu`adhins (callers to Prayer) and Imams (leaders of congregational Prayer) in approximating the times of Salah , they should not be solely depended upon for Sawm and breaking Sawm, as Allah has decreed their times

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to be from the break of dawn until the evening, and as the Messenger of Allah (peace be upon him) stated, (Start fasting on seeing the new moon (of Ramadan), and break the fast on seeing the new moon (of Shawwal). If the sky is overcast (and you cannot see it), complete the term (thirty days of Sha`ban.))

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Fatwa no. 7373

Q: I present to your Eminence the problem of the `Isha' (Night) and Fajr (Dawn) Prayer times in the Newcastle area of Britain. The Muslims here in Newcastle face a big problem in determining the times of the Fajr and `Isha' Prayers, and the time of Imsak (time of day that marks the beginning of the Fast), because the light reaches the surface of the earth before the sun rises and it stays for a long time after it has set, sometimes for the whole night. The astronomers here have divided this period from the appearance of the light until the sun has risen, and from the setting of the sun until the light disappears, into three periods:

1. When the light is so intense that a person can carry out any work.

2. When the light is such that a person cannot carry out any work that needs light.

3. Total darkness.

The question now is: how can we determine the beginning of the time for the Fajr

and `Isha' Prayers and the time for Imsak in the light of these times given in these divisions (astronomers' calculations)?

A: astronomical calculations are not consequential in determining the times of Salah (prayer), but what is crucial when determining the time for the Fajr Prayer is to take into account the appearance of a clear and distinct line of light along the eastern horizon. The time ends when the sun rises. The time for the Maghrib (sunset) Prayer starts when the disk of the sun disappears, and it is of no consequence if its light remains after it has set. The time for the `Isha' Prayer begins with the clear and distinct disappearance of the red twilight that appears after sunset.

The time for abstaining from all that breaks the Sawm (fast) begins when the time for the Fajr Prayer starts, which has been explained earlier, and it [the time for fasting] ends when the disk of the sun has disappeared, even if some of its light remains afterwards. As for the places where the sun does not set for days or months, where the night is very long, or where the night remains for days or months, the Council of Senior Scholars in the Kingdom of Saudi Arabia has issued a decision specifying what a Muslim who lives in these countries should do to begin and end their Salah or Sawm.

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Performing prayer before or after its due time

Second question from Fatwa No. 9069

Q: Sometimes when I enter the Masjid (mosque), I find a group of people performing one of the prescribed Salah (prayer) in congrgation although the prayer time is not due yet. They perform Salah, during that time, out of their ignorance because they are not inhabitants of the town or something like this. My question is: Is it permissible to perform Salah with them while I know that the time for Salah is not due yet? Is their Salah valid when they know that they performed Salah during a time other than its due time?

A: Do not join them in a Salah which its due time has not come yet. You should tell them that the time of Salah has not come yet, so that they will know that they are mistaken and explain to them that it is not valid.

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The ninth question of Fatwa no. 3785

Q: as I did not know that the adhan (call to Prayer) had not been announced yet, I performed Salah (Prayer) before it unintentionally, what is the validity of this Salah?

A: When the time is due, there is nothing wrong with performing the obligatory Salah before the Adhan. However, it is impermissible for a person to perform Salah before its due time. If this happens, the Salah is null and void. If someone happened to perform Salah before its due time in the past, they should make up for it unless a person is permitted to combine two Prayers in the time of the former prayer due to sickness or travel. In such a case, they are allowed to perform `Asr (Afternoon) Prayer at the time of Zhuhr (Noon) Prayer and perform `Isha' (Night) Prayer at the time of Maghrib (Sunset) Prayer. Due to the lawful excuses (i.e. the sickness and travel), the two combined Salahs are performed at the same time.

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Fatwa No. (10887)

Q: I usually cannot wake up to offer Fajr (Dawn) Prayer even though I did my best to get accustomed to rising early but it is all in vain. Moreover, I asked my family members to wake me up but they do not give this matter their attention. If you advise me to buy an alarm clock, I will tell you that I cannot afford to do so as I belong to

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a poor class. I usually get up at about 1.30 or 12:00 noon. What shall I do? Please guide me. May Allah reward you well!

A: You must perform all obligatory Salahs in their respective legally prescribed times in congregation. If a person sleeps too deeply, he should seek a means to help him get up so he can perform Salah on time. This means may be sleeping earlier or having the people around him, such as family members, neighbors, or the Mu'adhin (caller to prayer), wake him up to perform Salah on time. However, once the person gets up, he must proceed to perform Salah even if the Salah prescribed time is over. We ask Allah (Exalted be He) to help all of us to be obedient to Him and to guide us to that which He loves and that which is pleasing to Him.

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Third question from Fatwa No. 10616

Q: When a Muslim is busy doing an important task, like tending sheep and keeping them off a plantation while the due time of Salah (Prayer) has come, can he delay performing Salah until he passes the plantation?

A: He is permitted to delay Salah after its due time until he passes the plantation, but he still has to perform it within its margin of time before the next prescribed Salah is due. This way a balance will be kept between religious and worldly interests, i.e. keeping the plantation safe and sound and offering Salah on time.

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First question from Fatwa No. 12650

Q: In case I am traveling and the Salah (Prayer) time becomes due, and I cannot find water at present but there is a possibility of finding water before the time of Salah is over, should I delay my Salah until I reach the place of water then perform Wudu' (ablution) and perform Salah, or should I perform Tayammum (dry ablution) once the time is due and offer my Salah?

A: If there is a greater likelihood for reaching water before the time of Salah is over with sufficient time allowing you to make Wudu' and perform Salah, you are permitted to delay Salah from its earliest time.

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The third question of Fatwa no. 12542

Q: I know some people who sleep through Zhuhr (Noon) and `Asr (Afternoon) Prayers during Ramadan, because they do not wake up until 6:30 pm, just before the time for Maghrib (Sunset) Prayer. They do this because they stay awake all night. What is the ruling on their Sawm (Fast) and is it permissible for them to perform these Salahs (Prayers) when they wake up or before the `Isha' (Night) Prayer?

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A: Salah is the second Pillar of Islam and one of the evident rites of the Din (religion). It is not permissible for anyone to sleep through the prescribed Salahs, such as Zhuhr or `Asr Prayer. Allah (Glorified and Exalted be He) orders the performance of the Salahs in their due times, especially the `Asr Prayer. Allah says, ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer – 'Asr).﴿ It was also authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who performs the Two Cool Salahs will enter Paradise."﴿ The two Salahs at the cool times are the Fajr (Dawn) and `Asr Prayers. There is also a severe warning to those who delay the performance of the `Asr Prayer until after its time. It was authentically reported that the Prophet (peace be upon him) said, ﴾Anyone who misses the `Asr Prayer (intentionally), it is as if they have lost their family and wealth.﴿ The Prophet (peace be upon him) also said, ﴾If anyone misses the `Asr Prayer (intentionally) their deeds will be in vain.﴿

It is obligatory on anyone who sleeps through a Salah to perform it directly upon waking. They should use any means they can to wake themselves up to perform the Zhuhr and `Asr Prayers during their due times; it is not permissible to be negligent about this. As for their Sawm, sleeping during the day in Ramadan does not affect Sawm; their Sawm will be valid. However, anyone who delays a Salah from its due time has committed a sin, if they do not try to find a way that will help them to wake up to perform it in its due time.

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First question from Fatwa No. 4805

Q: Is it permissible for a person to perform Isha' (Night) Prayer before its due time because he works in a lab and should sleep before the time of `Isha' (Night) Prayer to rest and get up before the time of Fajr (Dawn) Prayer to go to work. Is it permissible for him to perform the Fajr (Dawn) Prayer and its two supererogatory Rak`ahs before their due times and before leaving his home because if he goes out, he will not be able to perform Salah on his way or during work?

A: It is not permissible for a Muslim to perform `Isha' (Night) Prayer before its due time to sleep early, rest, wake up before dawn and get ready to work early in the morning. His need to sleep early to rest in order to go to work early is not an excuse to perform `Isha' before its due time. It is also not permissible for him to perform the Fajr (Dawn) Prayer or its two supererogatory Rak`ahs before their due time. Whoever performs them before Dawn, their Salah is invalid and they should perform it again according to the Ijma` (consensus) of Muslim scholars.

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It is permissible for them to perform the two supererogatory Rak`ahs of the Fajr (Dawn) Prayer before praying the prescribed Salah. Regarding what was mentioned that he cannot perform them at work, it is not a legal excuse to permit performing them or one of them before their due times. A Muslim should perform the five daily prayers in their due time even if some worldly actions are missed.

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Fatwa no. 7795

Q: In one of our villages, there are one hundred and fifty people who offer Salah (Prayer), and they offer the `Isha' (Night) Prayer around one o'clock at night according to the Sunset Time (sunset time is a timing in which the night starts from sunset until dawn and the daytime starts from dawn until sunset). Is this before the disappearance of the red twilight? We have already forbidden them from doing that, but they have not stopped, and some shaykhs have said it is permissible. What is the ruling on offering Salah with them? Should one leave the congregational Salah in this situation and offer Salah alone if there is no one else to pray with? What is the opinion of the scholars of Islam regarding this matter?

A: It is obligatory to offer the Salah in its due time and it is not permissible to delay a Salah or offer it before its due time. the time for the `Isha' Prayer is when the twilight disappears; so offer the `Isha' Prayer when the twilight disappears. Anyone who offers it before the red twilight disappears, their Salah is Batil (null and void), unless they have a legal excuse to combine it with the Maghrib (Sunset) Prayer, such as being on a journey, being ill, or during times of rain.

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The third question of Fatwa no. 10346

Q: I used to offer the Five Obligatory Daily Prayers depending on a monthly calendar. However, this calendar was not accurate for the time of the 'Isha' (Night) Prayer. I kept on offering the 'Isha' Prayer half an hour earlier for a whole month until I discovered this mistake. I have no idea whether I should repeat those Salahs (Prayers) or not.

A: The time of the 'Isha' Prayer starts from the fading of red twilight until midnight, and it may be extended to the appearance of the second dawn in case of necessity. If you offered the `Isha' Prayer before its due time, you should repeat it. If it is after the mentioned due time, you do not have to repeat it.

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Fatwa no. 10963

Q: A group of people offer the Maghrib (Sunset) Prayer in congregation. They stay for half an hour after Salah (Prayer) and then they offer the `Isha' (Night) Prayer before its due time. Is this permissible? They give the excuse that they live far from the Masjid (mosque) and want to gain the reward of the congregational Salah. Please advise, may Allah bless you.

A: It is impermissible to offer the `Isha' Prayer before its due time and they must repeat it. Their excuse is not accepted as a pretext to offer Salah before its prescribed time.

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The second question of Fatwa no. 2958

Q: Is it permissible to assign an Imam (leader of congregational Prayer) to lead our children in the `Isha' (Night) Prayer immediately after the Maghrib (Sunset) Prayer and before its due time, as they sleep before the time of `Isha' Prayer arrives?

A: It is impermissible to assign an Imam to lead children in the `Isha' Prayer before its due time lest they should sleep before offering it. The time of Salah (Prayer) is the same for adults and children. However, their parents should amuse them with anything so that they do not sleep until the time of the `Isha' Prayer arrives.

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The sixth question of Fatwa no. 6355

Q 6: What is the ruling on abandoning offering the `Isha' (Night) Prayer (at the beginning of its time) on the pretext that it is permissible to delay it to the end of the night?

A: It is obligatory on a Muslim to offer the Five Obligatory Daily Prayers at their due times in congregation with other Muslims in the Masjid (mosque). The preferred time for offering the `Isha' Prayer is from the disappearance of the red twilight until the middle of the night, and in times of necessity the time can extend until before dawn.

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The first question of Fatwa No. 6357

Q: I am a secondary school student who offers Fajr (dawn) Prayer after sunrise because I stay up until midnight studying. What is the ruling in this regard?

A: You have to perform Salah (prayer) in its due time mentioned in the Qur'an

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and pointed out by the Messenger of Allah (peace be upon him). You are not permitted to delay Fajr (dawn) prayer until sunrise. You have to wake up in its due time by using an alarm clock or by asking other people to wake you up after the Adhan (call to prayer) in order to perform it in congregation in the Masjid (mosque). You do not have to stay up all night studying.

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Fatwa no. 12494

Q: I often wake up after the time of the Fajr (Dawn) Prayer. When I realize that I have missed the congregational Salah (Prayer), I return to sleep and I offer it with the Zhuhr (Noon) Prayer. What is the ruling on this? When I offer the Fajr Prayer, should I recite audibly in the first two Rak'ahs (units of Prayer) (i.e. the Sunnah of Fajr)? When I make up for the Fajr Prayer, should I offer these two Rak'ahs?

A: You should offer the Fajr Prayer in congregation at the Masjid (mosque) at its due time, as it is Haram (prohibited) to delay it. You should take all measures to wake up at the time of Salah. It is desirable to recite audibly while making up for the Salah. It is also a Sunnah (commendable act) to make up for the two Rak'ahs before the Fajr Prayer.

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First question from Fatwa No. 7501

Q: It is known in Egypt that the Adhan for Fajr (dawn) Prayer is made twenty minutes before its due time. So, if Iqamah (call to start the Prayer) is declared before the break of Al-Fajr-ul-Sadiq (true dawn) and the Imam commences Salah during which the time of Al-Fajr-ul-Sadiq becomes due, will I be permitted to join the congregation in such circumstances?

A: If it is established that the Imam offers Fajr (Dawn) Prayer before the break of Al-Fajr-ul-Sadiq, then it is not permissible to perform Salah behind him either in the first or the second Rak`ah (unit of Prayer) as, in this case, the Salah is invalid.

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The fourth question of Fatwa no. 8502

Q: A person awakens and is Junub (in a state of major ceremonial impurity). There is very little time left before sunrise

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which is not enough to perform Ghusl (ritual bath following major ritual impurity) and offer the Fajr (Dawn) Prayer? What should they do?

A: They should perform Ghusl, even after sunrise and then offer the Fajr Prayer, as Salah (Prayer) is valid only while in a state of Taharah (ritual purification). We are commanded to do so, as the Prophet (peace be upon him) stated, (If a person misses a Salah because they sleep or forget, they should offer it when they remember, as there is no other Kaffarah (expiation) for it.) He (peace be upon him) also commanded that one who awakes and then remembers Salah to offer it after performing the required Taharah.

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The eighth question of Fatwa No. (8823)

Q: Is it permissible for a person who has sexual intercourse with his wife during the night and gets up late, to perform Wudu' (ablution) and perform Salah (prayer) instead of taking a Ghusl (ritual bath)? In fact, this may well take place because he wants to be on time or wait till the cold hours pass. Or, is it absolutely prohibited to offer Salah while in a state of Janabah (major ritual impurity related to sexual discharge)?

A: Such a person has to take a Ghusl in order to be purified from the state of Janabah and, consequently, to perform Salah. In such a case, performing Wudu' is not sufficient. Moreover, Tayammum (dry ablution) is not sufficient for him as long as there is the ability to use water even if he has to buy it. For such a person, the time he gets up is the prescribed time of Salah. In this regard, the Prophet (peace be upon him) said: ﴾He who falls asleep and fails to perform a Salah (prayer) or

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forgets to perform a Salah (during its prescribed time), its expiation is only that he should observe it when he remembers it.﴿ (Recorded by both Al-Bukhari and Muslim.)

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The sixth question of Fatwa No. 6606

Q: Does adherence to the due times of Salah (prayer) take precedence over purification, or does purification take precedence over adherence to the prescribed times of Salah for he who wakes up in a state of Janabah (major ritual impurity related to sexual discharge)? If this person performs Ghusl (ritual bath), he will not be able to perform Fajr (dawn) Prayer until sunrise. Should he perform Ghusl and then make up for the missed Salah or perform Salah before sunrise?

A: He has to make Ghusl and then perform Salah even after sunrise. Allah (Exalted be He) says: ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴿ The Prophet (Peace be upon him) said: ﴾"He who misses a prayer because he sleeps or forgets should offer it when he remembers ..."﴿

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Third question from Fatwa No. 7672

Q: What is the ruling on those who miss `Isha' Prayer until it is 1:00 am? Should they perform it with `Isha' the next day or perform it then?

A: They should offer `Isha' immediately and should not delay offering `Isha' again. Moreover, they should repent to Allah for this delay.

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The Salah of a Menstruating Woman

Fatwa no. 5502

Q: If a woman is purified from menstruation or postpartum bleeding before sunset, should she perform the Zhuhr (Noon) and the 'Asr (Afternoon) Prayers? If she becomes purified before dawn, should she offer the Maghrib (Sunset) and the `Isha' (Night) Prayers? We heard that some scholars say that we must do so.

A: If a woman becomes purified from menstruation or postpartum bleeding before the end of the due time of any Salah (Prayer), she should offer this Salah and the one which can be combined with it. For example, if a woman becomes purified before sunset, she should offer the Zhuhr and `Asr Prayers;

if a woman becomes purified after the appearance of the second dawn, she should offer the Maghrib and the `Isha' Prayers; and if a woman becomes purified before sunrise, she should offer the Fajr (Dawn) Prayer.

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Offering the missed Salahs in order

Sixth question from Fatwa No. 581

Q: What is the proper order of making up the Fajr (dawn), Zhuhr (Noon) and `Asr (Afternoon) in case of forgetting to offer them on time?

A: Making up the missed prayers should be offered upon remembering them and in their respective order as prescribed by Allah (Glorified be He), a person should perform Fajr (dawn), Zhuhr (noon), then `Asr (afternoon) prayer.

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The first question of Fatwa no. 4263

Q: What is the ruling regarding one who offers the overdue `Asr (Afternoon) Prayer after the Imam (leader of congregational Salah) has announced the Adhan (call to Prayer) for the Maghrib (Sunset) Prayer? Should one offer the `Asr Prayer first, or offer the Maghrib Prayer congregationally then perform the `Asr Prayer later?

A: That person should offer the `Asr Prayer first and then the Maghrib Prayer, as offering Salah in order is a Wajib (obligatory). However, if they cannot offer the `Asr Prayer before the Maghrib Prayer, they should join the Maghrib Prayer with the intention of offering the `Asr Prayer. When the Imam (leader of congregational Prayer) finishes Salah, they must stand to offer the remaining Rak`ah. Thereafter, they should offer the Maghrib Prayer, as the proofs of Shari'ah indicate that the difference in intention between the Imam and the Ma'mum (a person being led by an Imam in Prayer) does not affect the validity of Salah.

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Third question from Fatwa No. 4591

Q: What is the ruling on someone who forgets to perform Zhuhr (Noon) and `Asr (Afternoon) Prayers and the time of Maghrib (Sunset) is due? By which prescribed Salah, should he start?

A: He should perform the Zhuhr (Noon) Prayer then the `Asr (Afternoon) then the Maghrib (Sunset) as prescribed by Allah. It is authentically reported from the Prophet (peace be upon him) that: (he was engaged

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on the day of Al-Ahzab from performing the obligatory prayers, so he prayed them in sequence after sunset.)

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Covering the `Awrah (private parts of the body that must be covered in public)

(Part No. 6; Page No. 164)

The religious ruling on covering the `Awrah

Fatwa No. 5128

As there are many sectors including the military where people wear special outfits for physical exercises and which uncover some parts of the body beneath the navel and half or more of the thigh and due to the spread of these kinds of clothes, we want your Eminence to give us your Fatwa regarding this issue and explain the legal ruling as it has become so familiar seeing many people wearing these outfits as if they have become permissible these days. May Allah reward you with the best.

A: According to the consensus of Muslim scholars, covering the `Awrah is Wajib (obligatory); the whole body of the woman is `Awrah whereas the front and back private parts of the man is regarded as `Awrah by consensus of scholars. The most preponderant view of scholars is that man's `Awrah is from the navel to the knees, for what is narrated from `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Do not uncover your thigh, and do not look at the thigh of the living and the dead.﴿ Related by Abu Dawud and Ibn Majah. It is also related on the authority of Muhammad ibn Jahsh that he said, ﴾The Messenger of Allah passed while Ma`mar was sitting and his thighs were uncovered. He (the Prophet) said, 'O Ma`mar! Cover your thighs for they are `Awrah.﴿ Related by Ahmad in his Musnad and Al-Bukhari in his Sahih as Mu`allaq (a Hadith missing a link in the chain of narration, reported directly from the Prophet), and Al-Hakim in

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his Mustadrak. It is also related by Ibn `Abbas (may Allah be pleased with them both) that the Prophet (peace be upon him) said, ﴾The thigh is a private part.﴿ Related by Al-Tirmidhy and Ahamd with the wording: ﴾The Prophet (peace be upon him) passed by a man whose thigh was uncovered. He (peace be upon him) said, 'Cover you thigh as the thigh is a private part.'﴿ Furthermore, it is related on the authority of Jarhad Al-Aslamy that he said, ﴾The Prophet (peace be upon him) passed by me while I was wearing a burdah (garment) and my thigh was uncovered. He (peace be upon him) said, 'Cover your thigh as the thigh is a private part.'﴿ Related by Malik in Al-Muwatta', Ahamd,

Abu Dawud, Al-Tirmidhy and he commented on it saying that it is Hasan.

Such Hadiths support one another, and when taken as a whole they provide the required evidence.

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Man's `Awrah (private parts of the body that must be covered in public)

The second question of Fatwa No. 2252

Q: Does `Awrah include the thigh?

A: The majority of scholars hold that the thigh is from the private parts that should be covered and they cited Hadiths as evidence to that effect. All these Hadiths have some aspects of weakness with regard to their chain of transmitters such as

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discontinuity in their chains of transmitters or weakness in some of the narrators. However, these Hadiths support each other and therefore, are liable to be cited as proof. Some of them are as follows: Abu Dawud and Ibn Majah reported on the authority of `Aly (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said: ("Do not uncover your thigh, and do not look at the thigh of the living or the dead.") It was also reported by Ahmad and Al-Bukhari in his book called Al-Tarikh on the authority of Muhammad Ibn Jahsh that he said: ("The Messenger of Allah (peace be upon him) passed by Ma`mar Ibn `Abdullah while his two thighs were uncovered. The Prophet (peace be upon him) said: 'O Ma`mar, cover your thighs as the thigh is `Awrah.'") It was also reported by Malik in his book called Al-Muwata', Ahmad, Abu Dawud and Al-Tirmidhy in the Hadith reported by Jarhad Al-Aslamy that he said: ("The Prophet (peace be upon him) passed by me while I was wearing a burdah (garment) and my thigh was uncovered. He (peace be upon him) said: 'Cover your thigh as the thigh is a private part.'") Al-Tirmidhy considered this Hadith to be Hasan.

A group of scholars considered that a man's thigh is not `Awrah. As evidence they cited the Hadith reported by Anas (may Allah be pleased with him). He said: ("The Prophet (peace be upon him) uncovered his thigh and I saw the whiteness of his thigh.") This Hadith was reported by Ahmad and Al-Bukhari. Al-Bukhari said that the Hadith reported by Anas is more authentic, but the Hadith reported by Jarhad is more precautious. The opinion of the majority of jurists is more cautious because of what was mentioned by Al-Bukhari. The first Hadiths are clear texts on this subject, but the Hadith mentioned by Anas (may Allah be pleased with him) can be interpreted otherwise.

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The third question of Fatwa no. 3435

Q: Modern fabrics have become so thin that the clothes made of them reveal our legs and parts above the knees. The Maliky School of Jurisprudence does not permit Salah without covering the area from the navel to the knee [for men]. Although wearing the transparent clothes is not a major sin, sometimes the lines of the underwear - made of polyester – may show. Unfortunately, I am not accustomed to wearing underpants to cover the area from the navel to the knees. Is it only impermissible to pray without covering this area or is it impermissible to recite Qur'an in this state as well?

A: the clothes should not reveal the `Awarah whether a person is performing Salah, reciting Qur'an, or be in other situations. This does not apply to the cases in which evidence supports the permissibility of revealing `Awarah, such as answering the call of nature, making Istinja' (cleansing the private parts with water after urination or defecation), and having intercourse with one's wife. The limits of `Awarah are the parts between the navel and the knees as stated in the reports narrated from the Prophet (peace be upon him).

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Fifth question from Fatwa No. 8502

Q: Is it permissible for a Muslim to perform Salah (Prayer) while wearing a transparent garment?

A: The `Awrah (private parts of the body that must be covered in public) of a man in Salah is what is between the navel and the knees, so whoever performs Salah uncovering any of this area, should perform Salah again. The same ruling applies to those who wear transparent garments through which skin can be seen and performed Salah in this state, they should perform it again.

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Fatwa No. 10874

Q: There is an old shaykh living in the Dighiyah district. Being the Imam of the masjid (Mosque), he has been leading people in prayers for a long time. Is it permissible for him to lead people in prayer without wearing trousers? It should be noted that his `Awrah (private parts of the body that must be covered in public)

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can be seen by his followers. Please, advice us. May Allah reward you.

A: Covering the `Awrah is a necessary condition for the validity of Salah. However, it is not necessary to wear trousers. The `Awrah for men is the area between the navel and the knees. If the Imam offers prayers while any part of his `Awrah is uncovered, his Salah is invalid as well as the salah of those behind him if they knew of this before Taslim (salutation of peace ending the Prayer).

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Fatwa No. 12587

Q: Is Salah (Prayer) considered invalid if performed while wearing pants or shorts without a shirt. In other words, what is the ruling on offering Salah wearing pants only? It is worth mentioning that in our country, Algeria, almost everyone performs Salah wearing pants without tops except for a small number of people. Some people judge this Salah as invalid or at least doubtful. I ask your Eminence to give us your Fatwa in this regard, and as a seeker of knowledge, I appreciate your detailed answer. I ask Allah to guide us to useful knowledge, good understanding of religion, fruitful efforts, as well as steadfastness and sincerity. Wassalamu `Alaikum!

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A: It is obligatory for men to cover the parts between the navel and the knees with clothes that do not show the skin underneath or the `Awrah. So, if a person who performs Salah covers the parts that covering is mandatory with material that is not transparent, his Salah will be valid.

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First question from Fatwa No. 4143

Q: In my country, there is a group of young people who perform Salah (Prayer) while their heads are uncovered arguing that the Messenger of Allah (peace be upon him) did not wear a head cover during Salah, so what is the legal ruling of wearing a head cover during Salah?

A: Covering the head during Salah is not obligatory and the matter is permissible.

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First question from Fatwa No. 5699

Q: What is the ruling on offering Salah (Prayer) without covering the head whether the performer is an Imam or a follower of the Imam?

A: It is not obligatory to cover the head during Salah for men whether they are Imams or followers of the Imam. As for women, they have to cover their heads.

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First question from Fatwa No. 7522

Q: What is the ruling regarding covering the head for men? Is wearing a cap or a head cover obligatory, especially during Salah (Prayer)? We have a group of youth who believe that it is obligatory to wear a head cover during Salah while they are not people of knowledge. Is it permissible to perform Salah behind an Imam who does not cover his head?

A: It is not obligatory for men to cover their heads during Salah or during any other act of worship. It is permissible to offer Salah behind a person who does not cover his head, because the head is not `Awrah (private parts of the body that must be covered in public) for men.

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The first and second questions of Fatwa No. (8594)

Q: Is it true that wearing a head cover, such as a cap or a scarf, is a Sunnah (supererogatory act of worship following the example of the Prophet) especially when offering Salah (prayer)?

A: It is not a Sunnah for men to wear a head cover when offering Salah.

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Q 2: It is said that performing Salah (Prayer) while arms are uncovered is undesirable, is this true?

A: It is not undesirable for men to perform Salah wearing short sleeves.

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First question from Fatwa No. 7178

Q: What is the ruling on offering Salah while wearing a towel wrapped around the body?

A: If this towel covers the `Awrah i.e. the area between the navel to the knees, then Salah is valid, otherwise it is not. However, it is better

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to pray while wearing a garment that covers the shoulder along with the `Awrah according to the Hadith: (None of you should pray in a single cloth that covers nothing of his shoulder.)

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The first question of Fatwa No. (12262)

Q: Is it permissible to uncover one's shoulders while offering Salah (prayer)?

A: A Muslim is required by Shari'ah to cover his shoulders while praying. To this effect, the Prophet (peace be upon him) is authentically reported to have said: (None of you should offer prayer in a single garment that does not cover the shoulders.) (Recorded by both Al-Bukhari and Muslim.)

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The first question of Fatwa No. 1733

Q: What is the ruling on offering Salah (prayer) while wearing glasses?

A: A person is permitted to perform Salah while wearing glasses unless using them prevents him from putting rightly his forehead or nose on the ground.

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The second question of Fatwa No. (3867)

Q: Is it a sound fatwa that the Salah (Prayer) offered by a naked person is null and void?

A: Yes, it is. The Salah offered by a naked person while he or she has the ability to conceal the private parts is null and void. Imam Ibn `Abdul-Bar said it is unanimously agreed upon by scholars.

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Eleventh question from Fatwa No. 8052

Q: What is the ruling on folding sleeves or trousers? Is it an act of tucking up clothes that is forbidden during prayer?

A: It is not permissible to fold up clothes for prayer, as this is an act of tucking up clothes that is prohibited during prayer.

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Fourth question from Fatwa No. 11776

Q: Is it permissible to play sports with another person who is wearing shorts?

A: It is not permissible to play sports with a person wearing shorts, as they reveal some of their `Awrah (private parts of the body that must be covered in public) and for fear of sexual excitement. Men's `Awrah is the area between the navel and the knees.

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Salah of a Woman

Eighth question from Fatwa No. 8708

Q: I used to pray without wearing Hijab (veil), as I did not know of its obligation during prayer. Should I repeat all the obligatory and supererogatory Salahs even though this has been happening for almost six years?

A: If you were truly ignorant of what should be covered while praying, you do not have to repeat Salah for the past period. You should repent to Allah and increase doing righteous deeds for Allah (Exalted be He)

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says, (And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).) There are also other Ayahs that relate the same meaning. It is worth mentioning that it is permissible for a woman to uncover her face while praying unless she is in the presence of foreign men.

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Fourth question from Fatwa No. 4945

Q: Should a woman pray without wearing trousers, a lot of women do this including my wife?

A: A woman should pray in clothes that cover all of her `Awrah (private parts of the body that must be covered in public). It has been reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said, (Allah does not accept the prayer of a woman who has reached puberty unless she wears a Khimar (veil covering to the waist).) It has been reported from Um Salamah (may Allah be pleased with her) that she asked the Prophet (peace be upon him), (Can a woman pray in a long dress and a veil without wearing a lower garment? He replied, "[She may pray], if the dress is long, flowing, and covering the surface of her feet".) Related by Abu Dawud. Leading Hadith critics judge that this Hadith is Mawquf (a Hadith narrated from a Companion of the Prophet); only reported from Um Salamah.

The entire body of a woman is `Awrah except for her face and hands when praying. She should cover them in the presence of an Ajnabi (man lawful for the woman to marry). There is no harm in praying

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while wearing trousers, if they are clean.

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The first question of Fatwa No. 12259

Q: Is there any legal evidence that suggests a woman should take off her trousers during Salah (prayer)? Please note that she wears Hijab (veil) and her trousers are clean. If she has to take them off, then what is the wisdom behind that?

A: There is no legal evidence that a person should take off her trousers to offer Salah if they are clean.

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The third question of Fatwa No. 658

Q: What is the ruling on the person who performs Salah (Prayer) while carrying a picture like the one on his ID card and fears losing it if he puts it aside until he finishes his Salah (prayer)? He may also have money in the same place where there are photos.

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A: A person is permitted to perform obligatory and supererogatory Salah while carrying a picture ID or having money that have pictures on them. However, if he is able to put them aside during Salah without causing him any harm, it will be better. If he does so, he will follow the apparent meaning of the Hadiths and avoid contention that is raised concerning flat pictures.

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Second question from Fatwa No. 3932

Q: A Muslim is always carrying money, a wallet, or other things with forbidden images in their pockets even while praying. What is the validity of Salah performed by such a person?

A: There is nothing wrong with performing Salah while carrying money, a wallet, or the like things that have images. Since a Muslim is forced to do this, their Salah is valid.

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Second question from Fatwa No. 5611

Q: Is it permissible to offer Salah (Prayer) in a garment adorned with a human or an animal image? Is it permissible to enter bathrooms wearing a garment on which the Name of Allah is written?

A: It is not permissible to offer Salah in garments adorned with the animate images such as humans, birds, animals or so on. It is also not permissible for a Muslim to wear them outside Salah. The Salah of those who perform it wearing garments adorned with images is valid but they are committing a sin if they know the legal ruling in this regard. It is not permissible to write the Name of Allah on the garment. It is Makruh (reprehensible) to enter bathrooms wearing a garment containing the Name of Allah as this is humiliation of the Name of Allah (Exalted be He).

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Fatwa No. 3316

Q: We would like to inform you that we encountered certain problems and we were able to solve some of them. These problems are related to admonitions we deliver to new converts to Islam. We used to give them a chance to ask questions. It happened that we gave admonition to those who had recently embraced Islam concerning the prohibition of pictures and sculptures especially in places of worship as is mentioned in the Hadith.

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At the end of the lecture, one of them asked us a question that we could not answer. However, we promised to answer his question after receiving your answer.

The question was about the ruling of images of lions, cheetahs and other animals on rugs used for Salah (prayer). He also said that there are pictures of the Ka'bah on Masjids (mosques). Does it mean that Salah performed in these Masjids is not acceptable?

We refer this question to you as it is not within the scope of our knowledge.

A: Drawing pictures of living things like human beings and animals is prohibited and one of the major sins. This is so whether it is done by sculpturing, painting on cloth or paper, weaving or by any other means. Acquiring or keeping these things is prohibited. Moreover, performing Salah on rugs that bear these images is Makruh (reprehensible) because doing so is a degradation for them. Images, pictures, or photos are prohibited unless there is a need for them. However, if there is a need for that like photos used in IDs, passports or the like, then they will not be prohibited. Drawing pictures of inanimate objects and natural scenes like mountains, seas, plants, trees, houses and so on without the appearance of living beings in them is permissible. Moreover, performing Salah on rugs that have such objects is reprehensible because they distract the attention of the worshipper; however, his Salah is valid.

Performing Salah in Masjids where there are pictures of the Ka'bah is permissible.

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There is no blame on doing so as this is not prohibited. However, it will be more preferable not to put pictures of the Ka'bah in Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 7810

Q: What is the ruling on offering Salah (Prayer) on rugs with drawings in the form of Islamic architecture, such as those found in Masjids (mosques) nowadays? What is the ruling on offering Salah on them if they have crosses drawn on them? Is anything with a long lower part and a short upper part, or any crossed lines, considered a crucifix? Please advise us, as many face this issue. May Allah preserve and support you.

A: First, Masjids are the houses of Allah built to offer Salah and glorify Allah morning and evening, while devoting the heart to the acts 'Ibadah (worship) and fearing Allah. Drawings on the rugs in the Masjid distract one from Dhikr (Remembrance of Allah) and detracts from Khushu' (the heart being attuned to the act of worship). Thus, many of the Salaf (righteous predecessors) disapproved of it.

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Muslims should not do so in their Masjids, in order to perfect their 'Ibadah by avoiding any forms of distraction from places where they worship Allah, and seek His reward. However, if a person offers Salah on such rugs, it is valid.

Second, the crucifix is the logo of the Christians. They display it in their churches, honor it, and consider it a symbol for a false incident and a false doctrine, which is the crucifixion of Jesus Christ (peace be upon him). Allah declared that the Jews and the Christians are liars: ﴿but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)]﴾ (Surah Al-Nisa', 4: 157). Thus, it is impermissible for Muslims to display it (i.e. the crucifix) on the rugs of the Masjids or elsewhere. They must get rid of it, either by earasing it or deforming it, in order to avoid Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and avoid imitating the Christians, especially in their religious symbols. It makes no difference whether the vertical line of the crosses is longer than the horizontal one or equal to it, or whether the upper part is shorter than the lower part, or equal to it.

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Wearing Something that has a Cross on it while Praying

Ninth question from Fatwa No. 2615

Q: What is your opinion concerning performing Salah (Prayer) while wearing a watch that has the sign of the cross on it? Is this permissible, or not?

A: It is not permissible to wear a watch that has a cross on it, be it in Salah or otherwise. This cross must be removed either by scraping it off or by covering it with some paint; however wearing a watch with the cross on it does not affect the validity of Salah, but it is the duty of the person wearing it to be quick in removing this cross because it is a symbol of the Christians and Muslims are not permitted to imitate them.

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Fatwa No. 3309

Q: Is it permissible for a Muslim to offer Salah over mats on which a cross is drawn?

A: If the question is about the ruling of a certain Salah (prayer) that was performed on mats on which a cross is drawn, Salah is valid, In-Shaa-Allah, but disliked. If the question is about the ruling on doing such an act in the future, one should remove

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the cross from the mat by obliteration or anything else to hide their marks. This may be done by fixing a piece of cloth over it or one may replace this mat with another one that has no cross on it. It is authentically reported on the authority of `Aishah (may Allah be pleased with her) that (The Prophet (peace be upon him) never used to leave anything carrying (images) of crosses but he obliterated it.)

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Fatwa No. 11022

Q: One of the Imams said during the Friday Khutbah (sermon) that putting a mark on the gravestone in order to distinguish it like paint or tying some rope or metal bars in one of the gravestones is prohibited. My father (may Allah be Merciful with him) died and I put some paint on one of the gravestones in order to distinguish it when I visit it. Moreover, this Imam refused to perform Salah on rugs distributed by the Ministry of Hajj and Endowments and forbade them in Masjids saying that they had crosses on them. What is your opinion in this regard? May Allah protect you!

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A: There is no blame on marking graves as long as the marks do not contradict Shari'ah (Islamic law) like paint on one of the gravestones. However, writing on the grave or the gravestone is prohibited as the Prophet (peace be upon him) forbade that. It is reprehensible to perform Salah on rugs that have pictures of crosses unless the shape is obliterated by dying, sewing, or the like.

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Taharah (ritual purification)

Taharah (ritual purification) from major and minor ritual impurity is a condition for the validity of Salah (Prayer)

Fourth question from Fatwa No. 1752

Q: Someone attends the congregational Salah without having Wudu' (ablution) and fears that if he goes to make Wudu', he will miss the congregation. What should he do?

A: Performing Wudu' is a condition for the validity of Salah, for Allah (Exalted be He) says, ﴾O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles.﴿ It was also authentically reported from the Prophet (peace be upon him) that he said, ﴾Allah does not accept the Salah of any of you if he invalidates his Wudu' until he performs Wudu' (anew).﴿ Related by Ahmad, Al-Bukhari, Muslim, Abu Dawud, and Al-Tirmidhy.

Therefore, it is obligatory upon everyone to perform Wudu' before offering Salah even if he misses the congregational Salah. Furthermore, he should seek to perform Salah with another congregation if possible; otherwise he may pray individually, for Allah (Exalted be He) says, ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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The Prophet (peace be upon him) said, ﴾When I command you to do anything, do of it as much as you possibly can.﴿ This person is also not permitted to perform Tayammum (dry ablution) to catch up with the congregational Salah, because fear of missing Salah is not an excuse for replacing Taharah using water by using dust.

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The eighteenth question from Fatwa no. 8859

Q: What is the ruling on offering Salah (Prayer) without prior Taharah (ritual purification) from minor impurity?

A: According to the consensus of scholars, Salah is invalid, if done without prior ritual purification from major and minor ritual impurities, as Allah (Exalted be He) says, ﴿O you who believe! When you intend to offer As-Salât (the prayer), wash your faces and your hands (forearms) up to the elbows﴾ The Prophet (peace be upon him) says, ﴾Salah is not accepted without Taharah.﴿

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The fourth question of Fatwa no. 5611

Q: is it permissible to perform Salah with the Wudu' (ablution) made before sleeping in case of Janabah (major ritual impurity related to sexual discharge)? It is claimed that this is an act of Sunnah!

A: It is not permitted for whoever makes Wudu' due to Janabah before going to sleep to perform Salah, obligatory or supererogatory. He should perform Ghusl (ritual bath) following major ritual impurity before praying.

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The eighth question of Fatwa no. 6420

Q: If a person, an Imam or Ma'mum (a follower of Imam), performs Salah (Prayer) without Wudu' (ablution), and then remembers his lack of ablution during Salah, what is the ruling in this case? What should he do?

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A: If the person, whether an Imam or Ma'mum, remembers his lack of Wudu', his Salah is invalid. He should perform Wudu' and repeat the Salah.

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The twelfth question of Fatwa no. 7632

Q: If a person gets up from sleep, performs Wudu' (ablution), and offers Salah (Prayer) then, on his return to bed to resume sleeping, he finds traces of impurity on the bed e.g. urine, what should he do after praying in his nightwear which is now doubted?

A: As Taharah (ritual purification) is the original case, accidental doubts count for nothing after that.

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Making up for the Salah (Prayer) that is offered without making Wudu' (ablution)

Fatwa No. 8301

Q: I offered Zhuhr (Noon) Prayer, `Asr (Afternoon) Prayer, Maghrib (Sunset) Prayer and `Isha' (Night) Prayer with the same Wudu' I performed for Fajr (Dawn) Prayer. After I offered

`Isha' Prayer, I remembered that I ate camel's meat before Zhuhr Prayer. I need your advice on what I should do. May Allah reward you with the best!

A: You must repeat every Salah you offered after eating camel's meat and make Wudu' (ablution) before these Prayers because eating camel's meat nullifies Wudu' according to the most preponderant view of the scholars. There are two authentic Hadiths reported from the Prophet (peace be upon him) in this concern.

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Fatwa no. 10734

Q: Without performing Istinjaa (cleansing oneself after using the bathroom), I performed Wudu' (ablution) to perform Maghrib (Sunset) Prayer. I was certain that I had not experienced a minor ritual impurity that necessitates Istinjaa. I led another person in Maghrib Prayer. When it was time to perform `Isha' (Night) Prayer, I performed it individually without renewing my Wudu'. When the time of Fajr (Dawn) Prayer was due, I went to perform Wudu' but I found that I had experienced a minor ritual impurity since the time of Maghrib Prayer. Therefore, I performed the Maghrib and `Isha' Prayers again with the Fajr Prayer.

As for the person I led in Maghrib Prayer, he knew nothing of what I have mentioned here until now.

Now, was I wrong when I performed Maghrib and `Isha' Prayers again? If so, what shall I do? Is the Salah performed by the person I led valid?

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If not, what shall I do? May Allah grant us all success in doing what He likes and what pleases Him!

A: Firstly, performing Istinjaa is necessary only when a discharge other than wind is emitted from the anterior and posterior private parts. Performing Istinjaa is to remove the impurity from these parts either with water, stones, or the like. Secondly, it is not necessary to perform Wudu' immediately after Istinjaaa. For instance, if someone has experienced a minor ritual impurity in the morning and made Istinjaa without performing Wudu', it is sufficient for him to perform Wudu' only without Istinjaa when the time of Zuhr Prayer is due. Accordingly, the salah performed in this case is valid. Thirdly, the Salah led by an Imam who has experienced a minor ritual impurity and forgets is valid. People led by such an Imam should not perform the Salah again, if they do not know this fact, while the Imam should do so.

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The sixth question of Fatwa no. 6496

Q: During Ramadan I had a wet dream after Fajr (Dawn) Prayer, but as I forgot to make Ghusl (ritual bath), I led people for Zhuhr (Noon) Prayer and joined an Imam for `Asr (Afternoon) Prayer. I only remembered to make Ghusl when it was time for Maghrib (Sunset) Prayer.

What is the ruling on the Zhuhr and `Asr Prayers? Is the Salah (Prayer) of the people whom I led valid? How valid is my fast?

A: Both the Zhuhr and `Asr Prayers are invalid and you have to perform them again. The Salah of the people whom you led is valid and they do not have to repeat it because they did not know that you were in a state of ritual impurity. Your fast is valid and is not nullified by the wet dream you had.

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Second question from Fatwa No. 7223

Q: A man was in a state of Janabah (major ritual impurity), but he forgot and offered Zhuhr (Noon), `Asr (Afternoon), Maghrib (Sunset), `Isha' (Night) Prayers and the Fajr (Dawn) Prayer of the second day forgetfully with Wudu' (ablution) only and without performing Ghusl (ritual bath). He remembered his state before the Zhuhr (Noon) Prayer. What is the ruling regarding the five prayers he offered without performing Ghusl?

A: If the situation is as you have mentioned, the five Salahs

which he performed in the state of Janabah are invalid. However, there is no sin on him as he is excused due to his forgetfulness. He has to perform Ghusl of Janabah when he remembers and make up for them in their sequential order.

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Fatwa No. 9814

Q: A few days ago when I was about to perform Wudu' (ablution) for Maghrib (Sunset) Prayer I noticed that there is some Maniy (spermatic fluid) in my underpants. I performed Ghusl (ritual bath) and offered Maghrib Prayer. But I do not know exactly when I had the wet dream whether before Fajr (Dawn) Prayer or during a nap. The point now is that I offered three Prayers; Fajr (Dawn), Zhuhr (Noon) Prayer, and `Asr (Afternoon) while I was unknowingly in a state of Janabah (major ritual impurity related to sexual discharge). Coincidentally, I led a group of people about 300 people in these prayers. What should I do? Should I make up for these three Prayers? What is the ruling on the people who performed prayer behind me? Am I held accountable for being in a state of Janabah? I appreciate your guidance, may Allah guide you!

A: You must repeat the Zhuhr and `Asr Prayers after you perform Ghusl (ritual bath) following Janabah and you must hasten to do this. As to the people who offered these Prayers behind you, they do not have to make up for them. `Umar (may Allah be pleased with him)

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once led people in Fajr Prayer while he was unknowingly in a state of Janabah. Then he made up for Fajr Prayer and did not tell the people who prayed behind him to make up for that prayer. Those people who were led in prayer are excused as they did not know about your being in a state of Janabah. As for Fajr Prayer, you do not have to make up for it because Maniy (spermatic fluid) may have been discharged during the nap. The basic ruling is aquittance from making up for these prayers unless you are certain of the state of Janabah.

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The sixth question of Fatwa no. 5741

Q: Is it permissible for a Muslim to offer the Fajr (Dawn) Prayer in congregation after having made Tayammum (dry ablution) due to a wet dream or Janabah (major ritual impurity). The reason behind performing Tayammum instead of Ghusl is that the Imam of the Masjid (mosque) may hasten pronouncing Iqamah (call to start the Prayer) before Ghusl is performed.

A: A Muslim should perform Ghusl (ritual bath) and Wudu' (ablution) for Salah even if they are afraid of missing the congregational Salah. It is not permissible for them to perform Tayammum if they fear that by performing Ghusl, they will miss the congregational Salah.

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Fatwa no. 11188

Q: I am a woman who has been married for seventeen years. At the beginning of my marriage, I was unaware of some, if not all, rulings of Ghusl following Janabah (major ritual impurity related to sexual discharge), because I was unaware of the causes of Janabah. My husband was similarly unaware. This ignorance made us think that only the husband becomes Junub (in a state of major ritual impurity). I got married in 22/7/1391 A.H. At the end of Ramadan of the same year, I came to know of the ruling. What should I do with regard to the prayers offered during that period? Please, note that I took showers with the intention of making myself clean, not with the intention of purifying myself. However, I did not always do that every time I had intercourse. Note also that I always do Wudu' (ablution) for every Salah. Indeed, the whole case is referred to ignorance on my part. Moreover, what about my Sawm (Fast) of Ramadan during the same period?

A: You have to make up the prayers you offered without having done Ghusl after Janabah, due to your carelessness and neglect to learn about your religion. You also have to repent to Allah for that. With regard to Sawm, it is valid as long as no intercourse took place during the day.

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Breaking Wudu' during Salah

Third question from Fatwa No. 5849

Q: When I perform Wudu' (ablution) and a period equal to the time between `Asr and Maghrib Prayers passes or when I walk for a long distance, I feel the discharge of Madhy (pre-seminal fluid). If I feel this discharge during Salah (Prayer), should I leave it and go to perform Wudu' or is my Salah valid?

A: A person who offers Salah should not leave it until he is sure that something has broken his Wudu' because of what has been related in Sahih Al-Bukhari and Sahih Muslim on the authority of `Abdullah ibn Zayd (may Allah be pleased with him) that he said: (A person made a complaint to the Messenger (peace be upon him) that he entertained (doubt) as if something had happened to him breaking his Wudu'. He (the Prophet) said, "He should not leave (Salah) unless he hears a sound or perceives a smell (of passing wind).") The meaning is: When Wudu' is definitely broken by the discharge of Madhy or other things which nullify ablution, a person should perform Wudu' and Salah again. It has been related in Sahih Al-Bukhari and Sahih Muslim on the authority of `Aly (may Allah be pleased with him) who said: (I used to get emotional urethral discharge frequently. Being the son-in-law of the Prophet (peace be upon him), I felt ashamed to ask him. So I requested

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Al-Miqdad ibn Al-Aswad to ask (the Prophet (peace be upon him)) about it. Al-Miqdad asked him and he replied: Perform ablution after washing your organ (penis).)

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Bleeding during Salah (Prayer)

Fatwa no. 7619

On Saturday 20th of Rajab, 1404 AH, I removed my canine teeth at Amlaj Hospital. My teeth started to bleed heavily during every Salah. I would hold the blood in my mouth and spit it out after Salah was finished. Is my Salah valid? Do I have to repeat it?

A: Your Salah is valid

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and you do not have to repeat it afresh. However, the next time this happens you should have a handkerchief or something of the sort with which you can wipe the blood that collects in your mouth instead of holding it. In addition this blood may distract you from Salah and prevent you from reciting the Qur'an or making Tasbih (saying: "Subhan Allah [Glory be to Allah]") or Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and other Adhkar (Remembrance of Allah) said during Salah.

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Third question from Fatwa No. 3923

Q: I bled during Salah and I was standing in the first row. Is it permissible for me to complete Salah?

A: You should stop Salah unless it is simple bleeding which you may stop by a piece of cotton or so to continue your Salah.

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Doubts occurring in Salah and Hajj

Fatwa No. 11297

Q: I reached maturity when I was fourteen years old. After two years when I was sixteen I performed Hajj. I spent two years while not knowing the difference between Madhy (pre-seminal fluid) and Maniy (spermatic fluid) even though I knew that Maniy necessitates that the person performs Ghusl (ritual bath) while Madhy requires the person to perform Istinja' (cleansing the private parts with water after urination or defecation) and Wudu' (ablution) then the person may offer Salah (Prayer). While performing Hajj, I felt the discharge of Madhy but I thought that it is Maniy and then made Ghusl (ritual bath) during the performance of Hajj. Before I made Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) I felt fluid on my underpants resulting from looking and sexual thoughts. I was confused whether it was Maniy which necessitates Ghusl (ritual bath) or Madhy in which state it will be sufficient for me to perform Istinja' then Wudu'. I said to myself that if I were at home, I would perform Ghusl to be on the safe side. But perhaps it was Madhy because I heard that the fluid discharged when sexual desire is stirred or when the person thinks of sex is called Madhy. Hence, I only performed Istinja' and Wudu' then performed Tawaf-ul-Ifadah. Later, I knew the difference between Madhy and Maniy. My question now is:

1-

What is the ruling on this Hajj of mine? It should be noted that it is my obligatory Hajj. Later, I did Hajj again but it was intended to be a supererogatory Hajj. I also performed Tawaf (circumambulation around the Ka`bah) but not during the Hajj months intending it to make up for Tawaf-ul-Ifadah during which I was not in a state of ritual purity. Then, I fed six needy people as an expiation for discharging Maniy during Hajj. What should I do?

2-

What is the ruling on my Salah during this period? It should be noted

that I used to observe Salah fully. All praise and thanks are due to Allah! So what should I do?

3-

What is the ruling on the `Umrah (lesser pilgrimage) which I made during this period? In fact, I did `Umrah three or four times during this period. So what should I do? May Allah protect you and grant you all success!

A: You do not have to make up for Hajj, `Umrah, or Salah because you do not know for sure if the fluid you discharged when you were doing these obligatory pillars, was Maniy. The basic rule is the soundness and correctness of offering the acts of worship.

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performing more than one Salah with the same Wudu'

The eighth question of Fatwa no. 2677

Q: Is it permissible for a Muslim to perform five Salahs with one Wudu' (ablution) without prior intention to do so?

A: It is permissible for the Muslim to perform many Salahs, five or more, with the same Wudu', even if a person does not intend to do so upon making Wudu'.

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He may also perform as many Nafilah (supererogatory) prayers as he wishes along with the obligatory ones with the same Wudu' as long as it is not nullified according the consensus of scholars, due to the authentic Hadith narrated from the Prophet (peace be upon him) in this regard.

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The second question of Fatwa no.(8419)

Q: If a person performed Wudu' (Ablution) with the intention of performing Maghrib (Sunset) prayer only, then the time of `Isha' (Night) Prayer arrived while he was still maintaining his Wudu', and he performed `Isha' prayer (with this same Wudu'), is this prayer valid or not?

Q: All prayers whether obligatory or supererogatory are permissible after offering Taharah (ceremonial purification), even if the intention of performing it is not established at the time of Wudu', for what was narrated by Muslim on the authority of Buraydah (may Allah be pleased with him) that the Prophet (peace be upon him): ﴾offered all Salahs with one Wudu' on the day of conquering (Makkah).﴿ Accordingly, praying `Isha' with the same Wudu' of Maghrib prayer is valid, even if the intention to do so is not established. The same applies to Dhuha and Zhuhr prayer, if a person performs Wudu' to pray Dhuha (Before Noon) and Zhuhr (Noon) prayer is due while still in the state of

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Taharah, it is permissible to perform Zhuhr prayer with this same Wudu'.

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Offering obligatory Salah (prayer) with Wudu' (ablution) made for a supererogatory Salah

Second question from Fatwa No. 2615

Q: Is it permissible to perform obligatory Salah with Wudu' made for performing supererogatory salah?

A: If he makes Wudu' intending to purify himself from the state of ritual impurity in order to perform supererogatory Salah, he will be permitted to perform supererogatory and obligatory Salah and other things that require being pure from the state of minor ritual impurity.

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Removing Najasah (ritual impurity) from the body and clothes

The fourth question of Fatwa no. 7551

Q: If a man urinates and does not perform Istinja' (cleansing the private parts with water after urination), then performs Wudu' (ablution) and prays, is his Salah valid? If not, should he repeat it even if he has a legal excuse continuing for a long time?

A: If he makes Istijmar with three or more pure stones before making Wudu', his Salah is valid. However, if he does not make Istinja' or Istijmar before Wudu', his Salah is invalid. He should repeat it after ritual purification even if after a long time.

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Third question from Fatwa No. 8314

Q: What should a Muslim do if he sees impurity on his garment or on his body after finishing Salah (Prayer)? Should he make up for the Salah?

A: He should not make up for it if he sees it after finishing Salah or if he forgets it and does not remember it but after Salah. It has been reported from the Prophet (peace be upon him) that Jibril (Gabriel- peace be upon him) informed him during Salah that his shoes contained something impure,

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so he (peace be upon him) took them off and continued his Salah.

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The sixth question of Fatwa no. 3225

Q: If someone performs Salah in a pure place but doubts the area next to the place of prostration, is his Salah valid?

A: Yes, his Salah is valid as long as the place where Salah is performed is pure. The impurity found in all the directions around this place has no effect on his prayer.

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Fourth question from Fatwa No. 6576

Q: Is it permissible for a man to perform Salah (prayer) in the same garment he was wearing while having sexual intercourse with his wife?

A: There is no blame in doing so as long as his clothes are not soiled with impurities such as urine or pre-seminal discharge. Otherwise, he is not allowed to perform Salah in these clothes until he washes them. Semen is not impure according to the soundest opinions of scholars.

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Moreover, it is desirable to wash clothes soiled with semen if it is wet, and to rub them if it becomes dry. If clothes are soiled with pre-seminal discharge, sprinkling them with water will be enough.

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Fatwa no. 12428

Q: What is the ruling on a person who remembers offering Salah (Prayer) in an impure garment?

A: If during Salah a person remembers that they are wearing an impure garment, they should stop their Salah to change the garment or wash the part that has been soiled with traces of impurity. However, if the undergarment is pure, it will be enough for the continuation of Salah to take off the unclean garment. When the Prophet (peace be upon him) was informed by Jibril (Gabriel, peace be upon him) that there was traces of impurity in his shoes, he took them off and continued his Salah.

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The second question of Fatwa No. 11201

Q: I led two people in congregational Prayer after making a valid Wudu' (ablution) and I was certain of my purity. However, while performing Wudu', I saw impurity on my garment. I removed this impurity from the affected part. Although there is no color or any indication that the impurity remains, I could still smell it. I accepted to be the Imam for this Salah only after the two people had insisted. I want to know whether this Salah was valid or not. What is the ruling on those people whom I led in this Salah? Please, guide me. May Allah reward you!

A: If you wash the impure part of your garment or body and remove the impure substance, the Salah you led will be valid for both you and your followers. There is no harm if the smell remains as long as the impure substance is removed.

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Purity of the place of Salah

The fourth question of Fatwa no. 9780

Q: while a man was offering Salah (Prayer), a child came and urinated in the place of his prostration before the last prostration. What should he do if he prostrated on the impure place knowingly? What should he do, if he is exposed to the same situation again?

A: If the situation is as you mention, his Salah is invalid, if the person prostrates on the impure place knowingly. He should have avoided the place of Najasah, if he wanted to prostrate.

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Third question from Fatwa No. 9797

Q: A woman lives in a single room along with her baby who urinates or defecates in that room. The baby's urine and excretion soil some parts of the room. She performs Salah (prayer) in that room using a mat. Is it permissible for her to perform Salah in this room although some parts of it are impure? What is the ruling on Salah performed in such a room although

she performs Salah on a clean mat? Give us a Fatwa in this issue! May Allah increase you in guidance and knowledge and grant all of us success in doing good!

A: Salah should be performed in pure clothes and pure places. A person's body should also be clean. If a baby urinates in a place and you put a pure mat on that place and then perform Salah, your Salah will be valid.

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Offering Salah in prohibited places

Fatwa No. 3051

All praise is due to Allah and peace and blessings be upon His Messenger, his family, and Companions.

After having perused the question submitted to his Eminence, the General Chairman, referred by the general manager of the administrative affairs in the Ministry of Commerce No. 1939 on 29/4/1400 A.H. which states the following: I would like to inform your Eminence that the Ministry of Commerce has finished the establishment of a Masjid (mosque) a few months ago

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inside the building of the Ministry in Riyadh to enable the employees to perform Salah (Prayer) there. The Masjid is located on the first floor of the Ministry building and under it there are the offices of the employees and bathrooms (toilets) at the end of the Masjid. Some employees of the ministry said that performing Salah is not permissible in the part that is above the bathrooms claiming that there is a legal text stating that it is not permissible to offer Salah on the floor of the bathroom. Some people believe that this ruling also applies to the floor of the bathroom because it is a part of the building. Due to the importance of this issue, we seek the legal opinion from your Eminence. It should be mentioned here that the distance between the bathroom floor and its roof is three meters. The thickness of the cement which forms the floor is 15 cms then a layer of ceramic of 10 cms and the Masjid floor is totally furnished with thick carpets. Could you kindly tell us the legal opinion regarding this case?

The Committee response comes as follows:

If the situation is as you have mentioned, then it is permissible to perform Salah on the roof of the mentioned bathroom. There is no harm - In sha'a Allah - and no reprehensibility regarding it, because the roof is not part of the bathroom in this case. This is the most preponderant view of the scholars in this issue just as Abu Muhammad ibn Qudamah Al-Maqdisy (may Allah be merciful with him) stated in his book Al-Mughny.

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The first question of Fatwa no. 5078

Q: What is the legal ruling on a man who performs the five obligatory Salahs (Prayer) in the bathroom?

A: The Five Compilers of Hadith except for Al-Nasa'y related on the authority of Abu Sa`id (may Allah be pleased with him) that the Prophet (peace be upon him) said, (The whole earth is a place of Salah excepting bathrooms and graveyards.) This report is classified as authentic by Al-Hakim in Al-Mustadrak and Ibn Hazm Al-Zhahiry. Similarly, Ibn Daqiq Al-`Eid referred in "Al-Elmam" to its authenticity. The report shows that graveyards and bathrooms are not proper places for performing Salah. Accordingly, Salah is forbidden and invalid in a bathroom.

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Offering Salah (Prayer) while wearing shoes

Fatwa no. 758

Q: There is a difference of opinion over entering the Masjids (mosques) while wearing shoes and praying with them on. What is the Islamic ruling on this?

A: The Prophet (peace be upon him) not only used to enter the Masjid while wearing his shoes but he also offered Salah while wearing them. Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Sa`id Al-Khudri who said: (When the Prophet (peace be upon him) was leading his Companions in prayer, he took off his shoes and put them to his left. When people saw this, all of them took off their shoes. When the Prophet (peace be upon him) finished the prayer, he asked them, "What made you take off your shoes?" They said, "We saw you taking off your shoes, so we took off ours, too." The Prophet (peace be upon him) said, "Jibril (Gabriel) came to me and told me that there was something dirty on them. When any one of you comes to the Masjid (mosque), let him look and if he sees anything dirty on his shoes, let him wipe them and then pray in them.") In another narration it is stated: (There is dirt in them.) Abu Dawud also narrated on the authority of Ya`la Ibn Shaddad Ibn Aws from his father who said: "The Messenger of Allah (peace be upon him) said: (Be different from the Jews, as they do not pray in their shoes or in their leather slippers) Abu Dawud also narrated

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on the authority of `Amr Ibn Shu`ayb from his father from his grandfather who said: (I saw the Messenger of Allah (peace be upon him) praying both barefooted and wearing footwear.) Narrated by Ibn Majah. However, if the Masjids are furnished with fancy carpets, then they should be kept clean from shoes, and no one should enter wearing shoes lest the place be made dirty. If the carpets get soiled with dirt, this will offend those who pray and prostrate on them.

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Fatwa No. 2703

Q: Is it permissible to offer Salah in footwear while in Masjids (Mosques) that are furnished with carpets?

A: Offering Salah while wearing footwear that are ritually clean is an act of the Sunnah. It has been related by Al-Bukhari and Muslim on the authority of Abu Salamah Sa`id ibn Zayd that he asked Anas, (Did the Prophet (peace be upon him) use to offer Salah while wearing shoes. He replied, "Yes.")

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Similarly, it has been related by Abu Dawud on the authority of Shaddad ibn Aws (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said, (Be different from the Jews, for they do not pray in shoes and Khuffs (leather socks).) However, if the footwear is impure and liable to harm those who are offering prayer or taint the carpets, a person should put the footwear in an appropriate place so as not to harm anyone.

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Second question from Fatwa No. 10494

Q: What is the ruling on entering Masjids (mosques) while wearing shoes especially for soldiers whose work requires them to wear shoes all the time? Moreover, Masjids are furnished with carpets.

A: It is permissible to enter Masjids and perform Salah while wearing shoes provided that the shoes are pure. One should also pay great attention to the cleanliness of his shoes in order not to contaminate the Masjid.

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The second question of Fatwa no. 1813

Q: What is the ruling on offering Salah (Prayer) while wearing shoes? Kindly give your answer supported with proofs, as some brothers maintain the permissibility, while others adhere to prohibition claiming that offering Salah with shoes on is only permitted in open areas directly exposed to the sun. As for other areas, shoes may have impure substances on them that may corrupt these areas.

A: The authentic Hadith indicate that offering Salah in shoes is desirable or at least permissible. According to a report, Anas ibn Malik (may Allah be pleased with him) was asked: (Had the Prophet (peace be upon him) ever prayed with his shoes on. He replied, 'Yes.') Related by Ahmad, Al-Bukhari, and Muslim.

Shaddad ibn Aws (may Allah be pleased with him) also said: 'The Prophet (peace be upon him) said, (Act differently from the Jews, for they do not offer Salah in their sandals or shoes.) Related by Abu Dawud.

The Hadith make no distinction between offering Salah while wearing shoes in closed Masjids (mosques) or in other open areas, whether they are deserts, farms, houses, or the like. Some of these Hadith actually specify Masjids as a place where Salah may be offered with shoes on.

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According to the report of Ahmad and Abu Dawud on the authority of Abu Sa`id Al-Khudary who said: The Messenger of Allah (peace be upon him) said, (When any of you comes to the Masjid, he should see if he finds filth on his sandals, he should wipe it off and offer Salah in them.) Similarly, Abu Dawud reported on the authority of Abu Hurayrah (may Allah be pleased with him) that he (the Prophet) said, (If any of you, while praying, takes off his sandals, he should not hurt anybody with them. He should place them between his feet or pray wearing them.) Al-`Iraqy classified this Hadith as authentic. Abu Dawud Ahmad, and ibn Majah report with a good Sanad (chain of narration) on the authority of `Amr ibn Shu`ayb from his father from his grandfather that he said, (I saw the Messenger of Allah (peace be upon him) offering Salah both barefoot and with shoes on.)

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Rulings related to Masjids (mosques)

(Part No. 6; Page No. 220)

Definition of the Masjid

First and second questions from Fatwa No. 1319

Q: 1- What is the meaning of Masjid (mosque), literally and technically?

A: Literally, the Masjid means the place of prostration. Technically, it means any place prepared so that Muslims may offer the five obligatory Prayers in congregation in it. It may be used in a broader sense. In this case, it means any place in a person's house where they may offer Nafilah (supererogatory) Prayers or obligatory Prayers in case they (for men) have a legal excuse that prevents them from going to the masjid in which the congregational prayer is performed. In this regard, there is a Hadith related by Al-Bukhari and others on the authority of Jabir who said: The Prophet (peace be upon him) said: (I have been endowed with five (things) which were not granted to anyone before me (and these are): Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey, and the earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum with, therefore any of my followers can pray whenever the time of any prayer is due...)

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Q 2: What are the legally recognized limits of the Masjid (mosque)? Are neighboring streets related to a Masjid? Meaning that if a Masjid is full in Jum`ah (Friday) Prayer due to the great number of people, can they perform Salah in the streets though there are vacant places in other Masjids?

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A: The proper limits of a Masjid where one performs the five daily prayers in congregation are what includes it of walls, buildings, wood or the like. These limits determine the structure of the Masjid where a person in a state of major ritual impurity or menstruating woman should not stay. Whoever comes to perform Salah in a Masjid and finds no vacant places in the Masjid can perform Salah in the nearest place to the Masjid whether it is Jum`ah (Friday) Prayer or other obligatory or supererogatory Salahs. One is permitted to do so as long as he can follow the Imam provided that he should not perform Salah in front of his Imam. Moreover, these areas around the Masjid do not have the ruling of the Masjid.

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Merits of Building Masjids

The first question of Fatwa No. 1127

Q: I live in a Yemenite village where ignorance is rampant. The village community consists of about fifty men and there is no Masjid (mosque) or school. The ever-increasing birthrate encouraged me to build a Masjid for the sake of Allah (Exalted be He).

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Would you please guide me to the proper occasional sermons for Fridays, feasts, and lunar, and solar eclipses which are in conformity with the Qur'an and Sunnah? Similarly, could you please list the books of the Sunnah and similar useful books.

A: Building Masjids is an act of charity, and whoever builds a masjid, Allah (Exalted be He) will build him a house in Paradise. Therefore, fulfill your determination to build a Masjid as long as you are able to do so. Have a sincere intention, choose the best location in the village for the Masjid, and consult experienced people to define the Qiblah (direction faced for Prayer towards the Ka`bah). You may hire a qualified Imam in Qur'an and Fiqh to lead the Salah. He may also help children and men memorize the Qur'an and learn the religious teachings.

Concerning the books that suit you, I recommend "Riyad Al-Salihin" by Al-Nawawy, and Al-Tawhid, Kashaf Al-Shubuhat, and Thalathat Al-Ausul by Shaykh Muhammad ibn `Abdul-Wahhab. You may also make use of "Tat-hir Al-I`tiqad" by Muhammad ibn Isma`il Al-San`any, Al-Jawab Al-Kafi li man Sa'ala `an Al-Dawa' Al-Shafy by Ibn Al-Qayyim, Tafsir by ibn Kathir, Bulugh Al-Maram by Ibn Hajr, and its commentary: "Subul Al-Salamm" by Al-San`ani.

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Which Masjid (mosque) is better to offer Salah (Prayer) at in a village which has a number of Masjids?

The eighth question of Fatwa no. 3543

Which Masjid is better to offer Salah at, a newly constructed Masjid or an old Masjid?

A: It is more preferable to offer Salah at the Masjid which is located far from one's house and in which a large number of people gather for congregational Salah. Considered also is the intention to attain greater reward by praying at a certain Masjid.

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Virtue of offering Salah in Makkah

The fourth question of Fatwa no. 6267

Q: Is the reward for offering Salah (Prayer) anywhere in Makkah multiplied as if it is in Al-Masjid Al-Haram (the Sacred Mosque in Makkah)? Is the punishment for committing sins in Makkah multiplied just like the reward of good deeds?

A: 1- There is a disagreement among the scholars concerning this issue.

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However, the most preponderant opinion is that reward is multiplied anywhere in the Haram (the Sacred Sanctuary of Makkah) because it is all considered Al-Masjid Al-Haram according to the Qur'an and Sunnah.

2- As to sins, they are not multiplied in terms of their number either in Makkah or anywhere else. In fact, sins are multiplied in terms of their kind that varies in intensity and gravity depending on the time and place where the sins are committed, for example, if they are committed during Ramadan, in the Noble Sanctuary, in Madinah, and the like. Allah (Glorified be He) says: ﴾Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger peace be upon him) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger peace be upon him) shall have only the recompense of the like thereof﴿ There are many Sahih (authentic) Hadiths to the same effect.

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Fatwa no. 3102

Q: Many people like to travel to perform `Umrah (lesser pilgrimage) during Ramadan. Please advise us whether is it preferable to perform the Sawm (Fast) or to break it when traveling to perform `Umrah? I hope that you will answer my question in detail, and the following: which is better for someone who is performing `Umrah, to stay and perform whatever obligatory Salahs (Prayers) they can after finishing the rites of `Umrah or to travel directly?

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A: Firstly, the Sunnah (whatever is reported from the Prophet) for someone who is traveling to perform `Umrah during Ramadan is to break their Sawm, because this is a Rukhsah (concession) from Allah. Allah likes His Rukhsah to be taken as He hates His Prohibitions to be committed. However, if someone performs the Sawm, there is no harm in this. **Secondly,** there is no doubt that staying in Makkah to perform Salah is better for those who can do this. This is because the reward for performing one Salah in Al-Masjid Al-Haram (the Sacred Mosque in Makkah) is multiplied 100,000 times. But if someone travels after finishing the rites of `Umrah, there will be no harm in this.

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virtue of offering Salah in the Prophet's Masjid

The second question of Fatwa no. 1559

Q: The Prophet says, ("Salah in my Masjid is equal to a thousand Salahs in other Masjids") **Is this saying applicable to the old boundaries of the Masjid erected during the lifetime of the Prophet (peace be upon him) or to the present boundaries as well?**

A: The Prophet's Masjid was smaller than it is today, but it was expanded and enlarged by the Rightly-Guided Caliphs and the successors, and the ruling concerning this expansion is the same as the old boundaries.

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\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

The fifth question of Fatwa no. 2021

Q: Does offering Salah (Prayer) at the annexed area outside the Prophet's Masjid (mosque) where retractable umbrellas are erected have the same reward as offering it inside the Masjid?

A: Areas annexed to Masjids hold the same rulings applied to Masjids in terms of attaining similar rewards. Annexations at the Prophet's Masjid in Madinah are regarded part of the Masjid and therefore reward for Salah offered there is the same as Salah offered inside the Masjid. However, the reward of the first row is greater than the second and the second is greater than the third and so on.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 5611

Q: which Masjid's (mosque) foundation was laid on piety from the first day?

A: The noble Ayah (Qur'anic verse) of Surah Al-Tawbah refers to The Prophet's Masjid according to the more authentic of the two opinions of scholars. It is also said that it is the Masjid of Qiba'. Indeed, both were founded on piety.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Al-Aqsa Masjid

Fatwa No. 5387

Q: Is Al-Aqsa Masjid (Mosque) considered a sacred place like the Sacred Masjid in Makkah and the Prophetic Masjid? Who built it?

A: First: We do not know any evidence indicating that Al-Aqsa Masjid is a sacred place like the Sacred Masjid in Makkah and the Prophetic Masjid. The permissibility of traveling to it and the virtues of performing Salah there have been confirmed by the saying of the Prophet (peace be upon him): ﴾Do not set out on a journey but to three Masjids: this Masjid of mine (the Prophet's Masjid), Al-Masjid al-Haram (the Sacred Masjid), and Al-Aqsa Masjid (in Jerusalem).﴿ Related by Malik, Al-Bukhari

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and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him). This is the wording of Muslim.

As for the proof of the virtue of performing Salah therein, it is related by Al-Bayhaqy in Shu`ab Al-Iman on the authority of Jabir (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: ﴾Performing Salah in the Sacred Masjid equals (the reward of) one hundred thousand Salahs elsewhere. Performing Salah in my Masjid equals (the reward of) one thousand Salahs elsewhere and performing Salah in Al-Aqsa Mosque equals (the reward of) five hundred Salahs elsewhere.﴿

Second: Scholars have different views regarding who built Al-Aqsa Mosque. It is said that it was Prophet Ya`qub (Jacob) ibn Is-haq (Isaac) ibn Ibrahim (Abraham). This view is close to the truth. It is also said that it was Sulayman (Solomon). The soundest opinion is that Sulayman renewed it but did not establish it. Because there were more than forty years between Sulayman and Ibrahim (Abraham) just as Al-Hafizh ibn Kathir (may Allah be merciful with him) mentioned. Muslim related in his Sahih (authentic) Book of Hadith on the authority of Abu Dharr (may Allah be pleased with him) that he said: ﴾I said: O Messenger of Allah, which mosque was laid first on earth?

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He said: The Sacred Mosque in Makkah. I said: Then what was next? He said: Al-Aqsa Mosque I said: How long was between them? He said: Forty years. Wheresoever the time comes for Salah, perform it for it is a Masjid.﴿ According to the narration of Abu Kamel, the Prophet said: ﴾Wheresoever the time comes for Salah, perofrm it for it is a Masjid.﴿

Al-Nasa'i related with a Sahih (authentic) Isnad (chain of narration) on the authority of `Abdullah ibn `Amr (may Allah be pleased with them both) that the Prophet (peace be upon him) said: ﴾When Sulayman ibn Dawud (peace be upon him) built Al-Aqsa Mosque, he supplicated to Allah for three qualities: He supplicated to Allah for arbitration that would be in conformity with Allah's arbitration and he was given this. He supplicated to Allah (may He be Exalted) for a kingdom which would not be

given to anyone other than him and he was given this. He supplicated to Allah (may he be Exalted) after he finished the establishment of the Masjid that no one would enter with the intention to perform Salah and come out without being forgiven from sins he had done since the day he was born.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Pulling a Masjid down and rebuilding it

Second question from Fatwa No. 6397

Q: What is the ruling on pulling a Masjid (mosque) down and rebuilding it or moving it to a nearby location?

A: This is permissible as long as it is done for a legal reason and to serve an Islamic purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Qa`ud	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No. 8112

Q: My father built a Masjid (mosque) at his own expense in Makkah Al-Mukarramah. My father assumes all its expenditures such as the salaries of the Imam and Mu'adhin (caller to Prayer), electricity and water bills and any other expenditure. Since the Masjid is on the first floor, its level became lower than the surrounding area which has filled with ruins. So, my father intends to pull it down and rebuild it. The main reason behind the intention of pulling the Masjid down and rebuilding it is the fact that the area surrounding it is filled with ruins due to the fall of torrents which makes the level of the Masjid lower than it. The Masjid is now three meters high. If we fill it with earth for one meter, it will only be two meters high. This two-meter height of the Masjid does not allow

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us to fix ceiling fans and other needs of the Masjids. If we pull the Masjid down, we will rebuild it according to the following description:

1-

Firstly, after being pulled down, the Masjid is to be filled one meter high so it becomes higher.

2-

One third of the area of the first floor is to be assigned for a lavatory for Wudu' (ablution), for there is no lavatory in the first building of the Masjid. The remaining two thirds of the area will be shops to be rented. The rent of these shops is to be spent on the expenditure of the Masjid in the present, future and even after my father's death.

3-

The first floor will be the Masjid as it was before being pulled down followed by the Minaret.

4-

The Masjid is called 'Hussein Najjar Masjid'.

I would like to have a Fatwa from your Eminence to know whether it is permissible for my father to pull the Masjid down and rebuild it as mentioned in detail or not. I appreciate your guidance.

A: If the situation is as you have mentioned, then there is no harm in pulling the Masjid down and rebuilding it to serve the purpose you mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13347

Praise be to Allah Alone. May peace and blessings be upon the seal of Prophets. I have read the letter sent by Director of the General Department of Awqaf (religious endowments) and Masjids (mosques) at Ha'il district to his Eminence, the Committee's Chairman, dated 17/10/1410. This letter has been referred to the Committee of the Council of Senior Scholars bearing the number 5755. The inquirer has asked about the ruling on demolition of an old Msajid (mosque) which had been built in the village of Sada. A copy of the minutes was enclosed. It was written by `Abdul-Rahman Al-Suhaym, representative of the ministry and Director of the General Department of Awqaf and Masjids at the Ha'il district. The letter read: "We read the letter sent from the Emirate of Ha'il on Saturday 6/8/1410 AH bearing the number 5/2/16755/1, dated 6/8/1410 AH and signed by his Highness the prince of Ha'il concerning demolition and reconstruction of the old Masjid located in the village of Sada. His Highness the prince affirmed that there was no harm in demolishing and rebuilding the Masjid.

The request of his Highness has been presented to the parties concerned. Those who opposed the request were Hady Ibn Khulayf, Khalifah Ibn Abdullah Al-Shamri, and Fahd Abdullah Al-Shamri who voiced their objection to the demolition of the Masjid and requested referring the issue to the judge or to Shaykh Ibn Baz. This was done in the presence of the people mentioned above and the representative of the ministry Mr

`Abdul-Rahman Al-Suhaym.

After close examination of the inquiry, the Permanent Committee issued the following fatwa:

There is no harm in demolishing the old Masjid located in the village of Sada and designing it after the fashion of modern Masjids as long as this serves the public interest of the people of the village. The people who contributed in building the Masjid before it was demolished will have their unfailing reward fully granted to them. We pray to Allah that He forgives the dead and grants success to the living in doing what is good and to guide us all to that which is pleasing and loving to Him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Purchasing amusement centers and using them as Masjids (mosques)

Twelfth question from Fatwa No. 2922

Q: Is it permissible to purchase wine shops and nightclubs in order to use them as Masjids and places of worship?

A: Yes! It is permissible to buy these places in order to use them as Masjids because doing so means to use them in useful and legal purposes. Impurities and filthiness are not an inherent characteristic of these places, but it is a contingent attribute.

If these places are used for good purposes, impurity or filthiness will no longer be there.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Establishing Masjids (mosques) in places where Muslims are not expected to occupy indefinitely

The first and second questions of Fatwa no. 11967

Q 1: Is it permissible to build a Masjid or convert a building into a Masjid in an area or town which is expected to be abandoned in the future? In America, Muslims build a Masjid in a certain area to offer Salah (Prayer) in it. They return home after graduation and the Masjid becomes totally abandoned.

A: It is permissible to do this as it serves the public interest of Muslims, helps them practice the rites of Islam, and may lead other non-Muslims living in these areas to embrace Islam.May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Q 2: a building was bought and turned into a Masjid (mosque). Later, it became too small to accommodate the Muslim people who go there to pray, so they stopped offering Salah there and left the town. Is it permissible to sell this building? If it is permissible, what should the price be spent on?

A: It is permissible to sell the building and allocate its price to reconstruct a broader Masjid. If there is no need for this, it should be used in building a new Masjid, even in another town or village that needs a Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Building a Two-storey Masjid

Fatwa No. 2789

Q: We are now building a Masjid (Mosque) on Kharies Road, Al-Nasim district in accordance to the attached building license. We have built a basement and the first floor. However, it became obvious that we should build another floor, so that the Masjid would consist of a basement and two floors, because the district is overpopulated and Masjids are few. We have submitted a request to the municipality of Riyadh to give us a license to build a second floor, but they refused on the grounds that it is impermissible. Is it permissible to build a Masjid of two or more floors? Please, advise us.

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A: It is permissible to build a Masjid of two or more floors when necessary. It should be taken into consideration that the Ma'mums (persons being led by an Imam in Prayer) should stand behind and close to the Imam, for the evidence on the preference of the first rows and standing close to the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fifth question from Fatwa No. 9373

Q: Is it permissible to offer Salah (prayer) in a two-storey Masjid (mosque) that has no windows except for the hole of the stairs? There is no opening over the mihrab. Moreover, the followers do not see the Imam.

A: It is permissible to have a two-storey Masjid. But there should be an opening that connects the two floors near the place of the Imam in order that worshippers might hear the Imam if the electricity turns off.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul- `Aziz ibn `Abdullah ibn Baz

Maintaining the Masjids is a Sadaqah Jariyah

Fatwa no. 13481

Q: If a person donates a sum of money on behalf of themselves and their families to build a Masjid (mosque), is this considered a Sadaqah Jariyah (ongoing charity) for each one of them?

A: Donating money to build a Masjid or contributing in building it is a form of Sadaqah Jariyah for those who do it or intend to do, if the intention is pure and the money is lawfully gained.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Spending the money left from building a Masjid for building another one

Fatwa no. 6086

Q: I supervised the building of a Masjid (mosque) in Al-Zulfa, and I raised money from benefactors for that purpose. After the Masjid was completely furnished, a sum of money remained,

nearly sixty thousands. Is it permissible for me to spend this money in building another Masjid, as the first one does not need anything else? Please advise.

A: It is permissible for you to spend the sum of money that is left from constructing the first Masjid in another one, if the first does not need it .

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

donations for Masjids

Fatwa no. 12261

Q: A group of people in the Masjid of Ibn Majid, Zahrat Al-Badi`ah district, raised a sum of money after two Jumu`ah (Friday) Prayers to buy air-conditioners for the Masjid. The sum amounts to about fifty thousand riyals, but was insufficient to meet the purpose. One of the people submitted a petition to His Royal Highness Prince `Abdullah ibn `Abdul-`Aziz, the crown prince (may Allah protect him). Thereupon, his highness agreed to undertake all the expenses estimated to 300 thousand riyals. Now, the money raised from the people

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is still with us and we want to allocate it for the facilities of the Masjid such as buying clocks, stands for Mus-hafs (Arabic copy of the Qur'an), and curtains for separating the men's area from the women's and the like.

Is it permissible to allocate the money for another purpose other than the one for which it was collected? Is this conditional upon the agreement of donators, knowing that we cannot identify them? If the answer is in the negative, how should we deal with the sum of money that was raised?

Kindly, give us your Fatwa in this regard.

A: It is obligatory to spend this money on the purpose for which it was collected i.e. buying air-conditioners even if for another Masjid that needs them, so that the purpose of the donators is fulfilled.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 6; Page No. 240)

Money dedicated for building a Masjid (mosque) in a certain place where the building was not completed should be donated to another Masjid

The second question of Fatwa no. 8236

Q: Before coming to Saudi Arabia, I was prepared to travel to Europe for work. While in Jordan, construction works were underway at one Masjid there. I made a vow to donate a sum of one hundred and fifty dinars to this Masjid in case Allah helps me travel to Saudi Arabia instead of traveling to Europe. Allah did help me travel to Saudi Arabia. The next year, I went to the Masjid and found that it had already been established. Do I still have to donate the money to the same Masjid or do I have to donate it to another Masjid in the West Bank which is in dire need of money. Lack of donations is one of the problems we face when intending to build a Masjid in the West Bank. Enlighten us, may Allah reward you with the best.

A: You may donate the money to another Masjid in the West Bank. You will be absolved of your vow. May Allah accept it from you. However, we advise you not to make further vows.

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May Allah grant us success! May peace and blessings be upon our Prophet muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Offering Salah in a Masjid built from ill-gotten money

Ninth and tenth questions from Fatwa No. 7720

Q 9: What is the ruling on offering Salah (Prayer) in a Masjid built as a means to pleasing Allah (Exalted be He), but the money is mixed with usurious profits?

Q 10: What is the ruling on Salah offered in a Masjid built from the money of donations which includes stolen money?

A: It is permissible to offer Salah in such Masjids and the usurer and the thief will be held accountable for their deeds.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The tenth question of Fatwa no. 9564

Q: What is the ruling on offering Salah in a Masjid (mosque) built by a person who is a wedding singer

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and has built a Masjid with this money? Is Salah (Prayer) there valid or not?

A: Salah in this Masjid is valid. As for earning one's living through singing and musical instruments, it is Haram (prohibited); however, the sin falls only on the person who commits it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Seeking help in building a Masjid (mosque)

First question from Fatwa No. 6192

Q: Is it permissible for a Muslim to seek help from his fellow Muslims to build a Masjid or school?

A: It is permissible for a Muslim to ask help from his fellow Muslims as it is cooperation for good and piety. Allah (Exalted be He) says: (Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Building Stores beneath Masjids

Fatwa no. 2156

Q: There are one-floor Masjids (mosques) built on vast areas in Filflal city, Milbisba district. However, there is no revenue from these areas to support the Masjids. Some benevolent people rebuilt these Masjids in two floors. The first storey is for worship and the ground floor contains stores rented to Muslims and the revenue from these are used to meet the needs of the Masjids. What is the ruling on this act?

A: It is permissible to build stores on the floor beneath the Masjid so that the rent revenue may be used to meet the Masjid's needs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Building on Masjids (mosques)

Fatwa No. 5173

All praise be to Allah alone and peace and blessings be upon His Messenger and upon his family and Companions. I have read the question sent by his Excellence, the

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minister of Hajj and Endowments to his Eminence the chairman. This question no. 2100 was sent in 11/5/1402 A.H. One of the citizens who is called `Abdullah Saleh sent us a letter dated 4/20/1402 A.H. where he said that there is a Masjid called Al-Ikha' Al-Islamy in Jeddah, south of Bin Ladin's shops. There is a house above that Masjid. What is the ruling on living in a house above a Masjid?

The answer is as follows:

If a Masjid was built independently, then all what is above the Masjid is supplementary to it and has the same ruling as the Masjid. Therefore, it is not permissible to build a house on it.

But if the house was built first, then a Masjid was made after that such as if the first floor of a building is dedicated to be a Masjid, then there is no blame to keep the other floors as they are. Therefore, what is above the Masjid in this case is not supplementary to it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Adding the places of bathrooms to the Masjid

Fatwa no. 2851

Praise be to Allah alone. May peace and blessings be upon the last Prophet.

I have read what was sent to His Eminence the Chairman by the Undersecretary of the Ministry of Justice, which was redirected to the Committee by the Council of Senior Scholars bearing the number 25/2 in 5/1/1400 A.H.

The question is:

Please, Your Honor, be advised that Al-Sharbatly Masjid (mosque) has become too crowded. On the eastern side, there are bathrooms that we would like to add as an extension to the Masjid. Is this permissible or not?

A: The Masjid bathrooms can be moved to the adjacent land, and the area where the bathrooms used to be can be annexed to the Masjid if it is in the public's interest. There is no harm in this; however, it should be done after sanitizing the area where the bathrooms used to be.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Building domes over Masjids

Fourth question from Fatwa No. 12844

Q: Is it permissible to build domes in the Masjids (mosques) for the purpose of illumination and ventilation?

A: If the situation is as you have mentioned, then there is no harm in building these domes.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 6011

Q: There is a Masjid that has heating circle on the roof. Thus, the place under the circle becomes warm in winter, are we permitted to offer Salah (Prayer) in the area under this circle to enjoy the agreeable warmth of the place?

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A: The area under the circle is part of the Masjid, so it is permissible to offer Salah therein; whether in winter or any other time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
\`Abdullah ibn Qa\`ud	\`Abdullah ibn Ghudayyan	\`Abdul-Razzaq \`Afify	\`Abdul-\`Aziz ibn \`Abdullah ibn Baz

Repairing a Masjid

The ninth question of Fatwa no. 5276

Q: if i repair something in the Masjid (mosque), will it be considered as Sadaqah (voluntary charity) or not? What is the ruling on doing this, even though the Masjid has some Waqf (endowment) farms?

A: That will be regarded as Sadaqah and a good deed, whether the Masjid has some farms or not. But you should not spend Zakah (obligatory charity) on this Masjid. You will be rewarded for this Sadaqah if you give it sincerely for the Sake of Allah and it was earned in a Halal (lawful) way.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Lavatories around the Masjid

Fatwa No. 6857

Q: I noticed that in some Masjids (mosques) the lavatories and the places prepared for Wudu' (ablution) are built close to the Masjids or under the minarets. I think we should honor the minarets, not building them over lavatories. I hope you will study this issue and tell us the ruling so we may inform people. May Allah protect you!

A: If the situation is as you have mentioned and the places assigned for Wudu', lavatories etc., are built under the minarets or close to the Masjid, there is no harm in it as long as it does not cause people or the Masjid any harm. There is no legal evidence prohibiting this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Qa`ud	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 12281

Praise be to Allah alone. Peace and blessings be upon our Prophet Muhammad, his family, and companions.

I have read

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the request for Fatwa submitted by the general director of Awqaf and Mosques of al-Jawf Province to His Eminence the General President. It is request no. 1576, dated 3/9/1409 AH. It reads: According to the conditions, specifications, outlines, and the licenses of building, Mr. Hammud ibn `Aqla Al-Fallah is building a Masjid (mosque) in the east of Al-Shalhub neighborhood in Sakaka city, Al-Jawf. May Allah reward him! However, when he wanted to make the sewage tank, the municipality requested that he make it inside the Masjid's courtyard.

We know that it is impermissible to the tank under the Masjid, so the donor told us that he is ready to build it in a road that he owns, but the municipality objected and requested to place it inside the Masjid's courtyard. Therefore, we ask you about the ruling on putting the tank inside the limits of the Masjid's land? Kindly, be informed that sometimes the tank may suddenly burst affecting the courtyard, in addition to the impurities that are liable to affect these places and the emission of bad odor that may harm worshippers. This harm may last for a long time until the filthy water is drained. Even after draining the water, the courtyard through which the people walk inside of the Masjid is still impure due to the wastes.

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The answer was as follows:

If the case is as you have mentioned, it is impermissible to put the tank inside the Masjid, for in the long run the waste may leak from the tank and taint the Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Putting pictures in a Masjid (mosque) or praying in a place that has pictures

Fatwa No. 1874

Q: We are working in one of the official buildings. They have appointed one of the distributing halls for performing Salah in the building where we are working. We perform Salah (prayer) in congregation while at work. They have put large pictures of notable people before us. We found hardship due to these pictures being in front of us during Salah. What is the ruling on putting pictures in a place dedicated for worship since a long time ago? Should we continue offering Salah at that place in such a case?

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A: Your Salah is valid and there is no blame on you for that as long as there is no adjacent Masjid to offer Salah at. But you should do your best in convincing those who are responsible to remove these pictures or to find you another place that has no pictures to offer Salah in. Performing Salah in a place where there are pictures before worshippers resembles those who worship idols. There are many authentic Hadiths that denote the prohibition of imitating the enemies of Allah and ask Muslims to differ from them. Moreover, hanging pictures of living beings is not permissible and one of the avenues that lead to extravagance and Shirk (associating others in worship with Allah) especially if these pictures are of noble people. We ask Allah to grant us all success and guidance.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 1619

Q: What is the ruling on putting images of humans or animals in a Masjid (mosque)? Is it permissible to offer Salah (Prayer) in that Masjid? Is it permissible to offer Salah while wearing clothes with images of humans or animals on them? Is it permissible to decorate classrooms or bedrooms with images of humans or animals?

(Part No. 6; Page No. 252)

A: It is forbidden to decorate Masjids with images of humans or animals. Images that are nailed on the walls of Masjids must be removed. Salah offered at such Masjids is valid, but a person should avoid praying right in front of these images. The sin is on the person who puts these images as well as one who is capable of removing them but refuses to do so.

If a person offers Salah while wearing clothes with human or animal drawings, their Salah is valid, although it is disliked. It is not permissible to decorate classrooms or bedrooms or other rooms with images of humans or animals.

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Mihrabs of Masjids

First question of Fatwa No. 5614

Q: Is building a Mihrab in Masjids a traditional act of the Prophet's lifetime?

A: It is an ancient Muslim tradition to build Mihrabs in Masjids (Mosques). It was done during the best generations and those that followed it. It serves remarkable interests for Muslims; showing the Qiblah (direction faced for Prayer towards the Ka`bah) and marking the place as a Masjid.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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building minarets and graves in Masjids

The first and third questions of Fatwa no. 2909

Q 1: Some benevolent people build Masjids (mosques) at their own expense and allocate certain parts of the Masjid's outside or frontal areas to be used as a grave for the person or any of his family. They believe that they are drawing close to Allah by doing so. They asked some scholars who permitted them to put graves around or in front of the Masjid provided that there be a separating wall between the Masjid and the cemetery.

Q 3: Some people object to the building of minarets altogether and regard them as contrary to the Sunnah and a waste of money. In reply, others argue that the minaret has become a symbol of recognizing Masjids from other tall buildings which block the view from a distance. Furthermore, a Masjid with towering minarets makes people feel that Muslims are still doing well in the face of the numerous challenges they confront.

A 1: It is not permissible to single out a certain part of the Masjid to bury the person who built

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it or anyone else, for the relevant proofs indicating the impermissibility of building Masjids over graves. The basic rule in this regard is what is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) that Um Salamah told the Prophet (peace be upon him) about a church they saw in the land of Abyssinia decorated with images. He (peace be upon him) said, (When a righteous man died among them, they would build a place of worship over his grave and put those images in it. They are the most evil of mankind before Allah.) Similarly, the Four Compilers of Hadith reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said, (The Messenger of Allah (peace be upon him) cursed the women who visit graves and those who build Masjids (mosques) and place lights around them.) There are also other authentic Hadith in this regard.

A 3: There is nothing wrong with building minarets in the Masjids. Indeed, it is desirable, because it allows the voice of the Mu'adhin (caller to Prayer) to reach those who are being called to Salah (Prayer). This is indicated by the fact that Bilal recited the call to Salah at the time of the Prophet (peace be upon him) from the rooftops of some

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houses that neighbored the Masjid. Moreover, scholars unanimously agree on this point.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Fourth question from Fatwa No. 4150

Q: Is it permissible to offer Salah (Prayer) in a Masjid (mosque) with a grave inside it? Please, explain this in detail because some people do not accept this arguing that the grave of the Prophet (peace be upon him) is inside Al-Masjid Al-Nabawi (The Prophet's Mosque). If it is not permissible to offer Salah in such Masjids, what should we do? Is it permissible for us to dig the dead man's bones out?

A: It is not permissible to offer Salah in Masjids with graves inside. This ruling is substantiated by the authentically reported Hadith on the authority of Jundub ibn `Abdullah (may Allah be pleased with him) who said: I heard Allah's Messenger (peace be upon him) five days before he died saying: ﴾Those who preceded you used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.﴿ Related by Muslim. Also, it is authentically reported on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) said: ﴾Let there be the curse of Allah upon the Jews

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and the Christians for they have taken the graves of their Prophets as places of worship.﴿ Therefore, it is incumbent upon those in charge of the Muslims' affairs to pull down all the Masjids built upon graves because these Masjids were not founded for righteousness. Also the dead body buried in these Masjids after building it should be dug out and the dead body, the bones and any remains should be taken outside the Masjid, because it was buried within the Masjid after it was built. Their remains should be moved to the public cemetery and buried. This grave should be leveled like any other grave. Afterwards, there is nothing wrong with offering Salah in the mentioned Masjid since the preventive reason no longer exists.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The seventh question of Fatwa no. 5316

Q: What is the Islamic ruling on offering Salah (Prayer) in a Masjid (mosque) where some graves are built? Some people are of the view that Salah offered at such Masjids is valid. They support their view with the Prophet's Masjid in Madinah where the Prophet's grave is placed. They also support their view with the Qur'anic Ayah (verse) in Surah Al-Kahf: ((then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.")

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Does this provide evidence for the permissibility of constructing Masjids over graves? Is Salah offered at such Masjids valid? When these people are told of the unlawfulness of building Masjids on graves or are informed of the Prophet's Hadith in which he said: (Allah cursed **the Jews and Christians** because they took the graves of their Prophets as places for praying.) **They say that this Hadith is restricted to the Jews and that it should not be applied to the Muslims. They also say that the Jews used to worship the people who were buried in them which is not the case with Muslims who only seek the blessings of the dead. There is much disagreement over this issue. Some people may abandon praying at many other Masjids for the sake of praying at these Masjids. What is your opinion regarding this Salah?**

A: It is prohibited to construct Masjids over graves. This is based on the Hadith whose authenticity is agreed upon by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: (Allah cursed the Jews and Christians because they took the graves of their Prophets as places for praying.)

Moreover, the Prophet (peace be upon him) was not buried in the inside area of the Masjid but was buried in the chamber of `Aishah (may Allah be pleased with her). The Prophet's Masjid was originally built for the purpose of worship and was not built over the Prophet's grave. The Prophet's grave was annexed to the Masjid during the expansion plan. As for the Qur'anic Ayah (verse) which states: ((then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them.") In his Qur'an exegete, Imam Ibn Kathir states: Ibn Jarir reported two views regarding the people referred to in this Ayah.

The first: the Ayah refers to the Muslims.

The second: the Ayah refers to the polytheists. Allah knows best.

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It appears, however, that these words (i.e. "We verily shall build a place of worship over them.") were said by the leaders and powerful people of that time. Whether their action was approved of by Allah or not is a disputed matter. This is indicated by the fact that the Prophet (peace be upon him) said: (Allah cursed the Jews and Christians because they took the graves of their Prophets as places for praying.) This Hadith implies that Allah did not approve of their actions, and condemned them.

Even if this action was approved, it is not permissible for us to follow their example in this, because our Shari`ah (Islamic Law) abrogates the laws that came before it. As long as our Shari`ah forbids taking graves as places of worship, Salah is not valid if offered in such places.

It is also incorrect to claim that the Prophet's Hadith is restricted to the Jews and Christians. Evidences of Shari`ah are based on the principle of generality. The Messenger of Allah (peace be upon him) warned us not to imitate the Jews or Christians. This principle of generality is indicated in the authentic Hadith narrated in the Sahih (authentic book of Hadith) of Muslim on the authority of Jundub Ibn `Abdullah that the Prophet (peace be upon him) said: ﴾Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.﴿

It is prohibited to seek blessings from the dead who were known for their righteousness with the purpose of drawing benefits from them or drawing close to them or hoping for their Shafa`ah (intercession). This constitutes an act of Al-Shirk-ul-Akbar (major form of associating others in worship with Allah). Allah (Exalted be He) says concerning the polytheists: ﴾We worship them only that they may bring us near to Allâh.﴿

In Surah Yunus, Allah also says: ﴾And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴿

It is an act of Bid`ah (rejected innovation in religion) to seek blessings from the living people who are famed for righteousness. The Sahabah (Companions of the Prophet, may Allah be pleased with them all) are known neither to have sought blessings from one another nor from the Rightly Guided Caliphs. This practice provides a means that invites to Shirk (associating others in worship with Allah). It will be an act of Al-Shirk-ul-Akbar if the person thinks that the righteous person is capable of bringing benefit or averting harm or that he has the universe at his disposal. The Sahabah's seeking blessings from the water which was left after the Prophet made his Wudu' (ablution) or his hair is permissible as this was a special favor granted to the Prophet (peace be upon him). Allah has especially favored the Prophet by blessing his body, hair and sweat.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Thirteenth question from Fatwa No. 6261

Q: Is it permissible to offer Salah (prayer) at a Masjid (mosque) where there is a grave? The grave is in the opposite side of the Qiblah (direction faced for Prayer towards the Ka`bah).

A: If the dead person was buried in the Masjid, then the grave should be entombed and the dead person should be moved to a public grave. But if the Masjid was built on the grave, then the Masjid should be demolished.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Offering Salah in cemeteries

Third question from Fatwa No. 7924

Q: Did the Messenger (peace be upon him) perform Salah (Prayer) in cemeteries?

A: First: The Prophet (peace be upon him) did not perform any of the obligatory or the supererogatory Salah in cemeteries or in a Masjid (mosque) that has a grave inside, rather, he prohibited that. **Secondly:** It is confirmed that the Prophet (peace be upon him) offered Salah over a dead body after he was buried and said Takbir (saying: "Allahu Akbar [Allah is the Greatest]") four times.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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Masjids built by a non-Muslim country for its people

Fatwa No. 1679

Q: We live in the Philippines; it is well known that it is a Christian country. Currently, the government is building some Masjids (mosques) in the Muslim territories. Is it permissible to acknowledge these Masjids built by the government while we have the financial ability to build them even if their roofs are from the leaves of trees. It should be mentioned here that the government of Marcus is currently seeking to please Muslims to end their opposition against the government. We do not know the source of these aids; if they are really from the government or from our Muslim brothers outside the Philippines. Could you kindly enlighten us in this regard?

A: It is well-known that rights whether financial, physical, or moral are shared between the governments and the people. If the fact is as you have mentioned that your government is Christian, and that it established some Masjids in the Islamic territories,

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then it fulfills its duties toward its citizens. It achieves their wishes and facilitates the public religious or civil utilities in return for the rights they fulfill toward the country and the gains it receives from the types of interests and benefits. Accordingly, there is no harm for you to acknowledge these Masjids which the country has constructed for you as a duty that it should fulfill to you without having an upper hand over you or ask for compensation in return. But you should acknowledge these Masjids and ask for the construction of more Masjids and Islamic schools without being shy to ask for your religious and worldly rights regardless of the material and moral benefits you receive.

O Muslims, you have to co-operate between one another to establish other utilities such as Masjids, Islamic schools and all that you need taking into consideration that these Masjids and schools built by the government should be under the patronage of Muslims only in order that they may not invent something that may contradict the Shari`ah. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ As for the money spent by the country, it is not obligatory to know their sources because there is no evidence of this.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Employing disbelievers in constructing Masjids (mosques)

Fatwa No. 5361

All praise be to Allah alone and peace and blessings be upon the seal of the prophets.

Permanent Committee for Scholarly Research and Ifta' have read the question No. 55 sent by the manager of the civil aviation project to his Eminence the Chairman of the committee in 1/7/1403 A.H.

The question reads: "We would like to inform your Eminence that we are one of the great national companies specialized in maintenance and management. Most of our work centers around maintaining most airports in the Kingdom. We signed a contract with the administration of the civil aviation to do this job. You know that there are many Masjids and places of worship in these airports. This means that we are asked also to maintain them clean along with doing other necessary acts.

In performing many of these acts we depend upon non-Muslim workers. Many times we encounter problems inside some of the Masjids that need quick maintenance. We know that it is prohibited for disbelievers to enter the Sacred Masjid. Allah says in Surah Al-Tawbah: ﴿O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.﴾

We try to do our best to have a complete Muslim crew to work in maintaining the Masjids, but it is difficult to do this all the time. Is it permissible for non-Muslims to enter Masjids to carry out the necessary maintenance work? We are waiting to receive your Fatwa in this regard in order to be guided to the truth and not fall short in contractual obligations."

After studying the question, the Committee responded with the following:

Masjids are the houses of Allah that were established for remembrance, worship, establishment of His rites and holding his word high. Disbelievers are the enemies of Allah, His religion, and Shari'ah. They are also the enemies of Muslims. Therefore, the enemies of Allah should not be employed to design architectural designs for building Masjids or to be used in building, setting electricity, fixing doors, maintaining what is corrupted in them and the like.

The Council of Senior Scholars have issued a decision in this regard. It says:

All praise be to Allah and peace and blessings be upon His Messenger and upon his family, Companions and those who followed him.

In the sixteenth round of The Council of Senior Scholars held in Al-Ta'if in Shawwal in 12-21 Shawwal, 1400 A.H. according to the calendar of Um Al-Qura, the council studied the question related to the ruling on entering Masjids for disbelievers and seeking their help in maintaning them. This answer was in response to the telegraph sent to his Eminence Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance by the undersecretary of the ministry of public works and housing for the affairs of public works. The telegraph no. 2/5334 that was sent in 6/29/1400 A.H.

The text of the telegraph is:

"One of the contractors presented us an application to certify the executive architect from his part for building a Masjid. But this architect is a christian. We would like to know, if it is permissible for non-Muslims to participate in building

Masjids and supervising doing so."

The Council have read the research prepared in this subject and listened to scholars in this regard. Therefore, it has been unanimously agreed upon that permitting disbelievers to work in building or maintaining Masjids as long as there are Muslims who can do this job should not happen. Muslims should not bring non-Muslims to do these jobs or any other jobs in order to carry out the order of the Messenger of Allah (peace be upon him) who forbade having two religions in the Arabian Peninsula. You should also do what keeps the religion and stability of this country and to avoid the danger of non-believers' staying and executing many of the affairs as is the case with some of the neighboring countries. Disbelievers cannot be trusted against corruption when designing or building Masjids. They may erect Masjids according to the patterns of churches as it was done by some of them. They may also cheat in designing or building as they are enemies of this religion and its followers.

The Council recommends that governmental bodies in the Ministry of Public Works, Ministry of Endowments, Hajj, and the like who are responsible for building, maintaining, and supervising Masjids should pay great attention to this matter. They have to stipulate in every contract they sign with contractors to build Masjids not to seek the help of non-Muslims in designing or carrying out what they have designed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Purchasing a Church to turn it into a Masjid

First question from Fatwa No. 2393

Q: A group of Muslims live in `Anta, Georgia, in the United States of America. These people would like to build a Masjid (mosque) for people to offer Jumu`ah (Friday) Prayer and the five obligatory daily prayers. Since there is a church that is offered for sale, is it permissible for them to purchase it to turn it into a Masjid after they remove the crosses as well as all the images whether hung or engraved on the walls?

A: Yes, it is permissible to purchase a church and turn it into a Masjid. All crosses and images hung or engraved on the walls as well as anything that might indicate that it was a church must be removed. As far as we know, there is no harm in purchasing a church for the mentioned purpose.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Offering Salah in Churches

Fatwa no. 9118

Q: Muslims in many states of America do not find suitable places to offer the Jumu'ah (Friday) Prayer, except some inexpensive-rented spaces or free of charge churches. Some students had a discussion about the validity of offering Salah (Prayer) in churches, on the basis of what was narrated from Ibn `Umar about prohibiting offering Salah in churches, Jewish temples, graves and places where animals are slaughtered for other than Allah. According to this opinion, some Muslims have refrained from attending the Jumu'ah Prayer. Please advise concerning the correct ruling, so that we can settle the disputes among the Muslims in this society. May Allah reward you.

A: If there is any place available to offer Salah other than churches, it is impermissible to offer Salah there, as they are the places where non-Muslims perform acts of 'Ibadah (worship) to other than Allah, and as they contain statues and pictures. If not, it may be permitted in cases of necessity. `Umar (may Allah be pleased with him) said, "We shall not enter your churches, as they contain statues and pictures." Ibn `Abbas (may Allah be pleased with him) used to offer Salah in churches, except those which had statues and pictures.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 10827

Q: We are a group of workers in France. We have asked administration to provide us with a place to offer the Five Obligatory Daily Prayers and the Jumu'ah (Friday) Prayer, but the only room available is beneath a Christian church. We fell confused about this. Is it permissible to offer Salah (Prayer) and recite the Qur'an there? Please advise, may Allah reward you.

A: There is no harm in this, as the Prophet (peace be upon him) stated, (The earth has been made a means of purification and a place of Salah for me. So whenever the time of the Salah comes for anyone of you, you have your Masjid (mosque) and means of purification.) The fact that the church lies above that room does not invalidate Salah there. However, if there is a Masjid where you can offer congregational Salah and Jumu'ah Prayer, you should offer Salah there; the Prophet (peace be upon him) stated, (Whoever hears the Adhan (call to Prayer) and does not respond to it, their Salah is not accepted, except those who have an excuse.) If you find a better place than this room, with no church above it, you should move to that place. May Allah facilitate your affairs and grant us all increased knowledge and Iman (faith).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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praying in the company of people of the Book

The third question of Fatwa no. 3262

Q 3: Sometimes, when the time of Salah (prayer) becomes due, while I am in a Christian house, I take my prayer rug and offer Salah before the inhabitants of the house. Is my Salah correct?

A: Indeed your Salah is correct. May Allah increase your keenness on obeying Him, especially observing the Five Obligatory Daily Prayers at their prescribed times. However, you should be keen on offering congregational Salah in the Masjid (mosque) as much as you can.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Leaving Masjid after Adhan

The second question of Fatwa No. 5133

Q: What is the ruling on leaving the Masjid (Mosque) after the Adhan (call to Prayer)? Moreover, does the same ruling apply to a person who may be in a room, not used for Salah, within the precincts of the Masjid but when leaving, he passes through the courtyard of the Masjid?

A: It is not permissible to leave the Masjid after hearing the Adhan except to perform Wudu', answering the call of nature, or any other necessity. It is reported that Abu Hurayrah (saw a person leaving the Masjid after the Adhan. Upon this he remarked, "This (man) disobeyed Abu Al-Qasim (peace be upon him).") Related by Muslim in his Sahih. The same ruling applies for a person who is in a room inside the precincts of the Masjid.

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Entering Masjids (mosques) for Junub (a person in a state of major ritual impurity)

Sixth question from Fatwa No. 8290

Q: Is it permissible for a Junub person to perform Tayammum (dry ablution) in order to enter a Masjid to fetch water?

A: A person who is Junub is permitted to pass through the Masjid without staying in it. Allah says: (nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.)

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menstruating women entering masjids

The first question of Fatwa no. 5167

Q: Is it permissible for a menstruating woman to enter the Masjid (mosque) to hear the Friday sermon?

A: It is not permissible for a woman in the period of menses or postnatal bleeding to enter the Masjid.

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The evidence in support of this injunction is the Hadith of `Aishah (may Allah be pleased with her) that she said, ﴾The Messenger of Allah (peace be upon him) came and saw that the doors of his Companions' houses were open facing the Masjid. He said, "Turn the direction of these houses from the Masjid." The Prophet (peace be upon him) then went and they did not take any step in this regard hoping that some concession might be revealed. The Prophet again came and said, "Turn the direction of (the doors of) these houses from the Masjid; I do not make the Masjid lawful for a menstruating woman or a person experiencing major impurity."﴿ Related by Abu Dawud. It is also narrated on the authority of Um Salamah (may Allah be pleased with her) that she said, ﴾The Prophet (peace be upon him) entered this Masjid and called as loud as he could, "A menstruating woman and Junub (a person in a state of major ritual impurity) person are not permitted entry to the Masjid.﴿ Related by Ibn Majah. These two reports indicate that it is impermissible for a Junub person or menstruating women to stay in the Masjid. However, it is permissible to quickly pass through the Masjid if necessary and no impurity will taint the Masjid. Allah (Exalted be He) says, ﴾nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque)﴿ A menstruating woman has the same ruling as a Junub person, because the Prophet (peace be upon him) ordered `Aishah to fetch his prayer rug from the mosque although she was in menses.

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First question from Fatwa No. 8833

Q: I went to visit the grave of the Prophet (peace be upon him) and stayed there for twenty four hours but my period came suddenly just before I entered the Masjid (mosque), so I visited the prophet without praying anything due to my extreme desire to visit the prophet and that I would not be able to repeat this visit due to its distance from where I live. What is the result of what I did?

A: 1- Women are not permitted to visit graves whether it is the grave of the Prophet (peace be upon him) or the grave of any other person. The Prophet (peace be upon him) cursed women who visit graves. He did not exclude his grave or the grave of any other person from this ruling. **2-** The Junub (in a state of major ritual impurity) is permitted to pass through the Masjid if there is a need for it. Allah (Exalted be He) says: ﴾O you who believe! Approach not As-Salât (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janâba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body.﴿ A menstruating woman and one who is in a postpartum period have the same ruling of the Junub. **3-** It is sufficient for you to ask Allah to confer peace and blessings upon the Messenger (peace be upon him) at the Masjid, home, or any other place where it is permitted to mention the Name of Allah. Visiting graves for women is not legally permitted as was said in the Hadith mentioned earlier. **4-** You have to seek Allah's forgiveness for what you did of entering the Masjid for the sake of visiting the grave of the Prophet (peace be upon him) while you were menstruating.

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The ruling on allowing children to enter Masjids

Fourth question from Fatwa No. 6278

Q: What is the ruling on allowing children and the insane to enter Masjids (mosques)?

A: It is the duty of the guardian of the insane to prevent them from entering the Masjid to prevent any harm that could happen to the Masjid or to the people praying there. Also, it is their duty to give the insane good therapy. As for children, they should not be prevented from going to Masjids whether with their parents or by themselves in case they are discerning children or they are seven years old or more. In this way they will be able to offer Salah with other Muslims.

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a non-Muslim entering the Masjid

The seventh question of Fatwa no. 2922

Q: What is the ruling on the entry of non-Muslims into Masjids?

A: It is forbidden for Muslims to allow a non-Muslim to enter the Sacred Mosque of Makkah and the areas around it. Allah says, ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year﴿ With regard to other Masjids, some Fuqaha' (Muslim jurists) said that it is permissible, because there is nothing to indicate that it is not allowed. However, others expanding the ruling of prohibiting non-Muslims to enter the Sacred Mosque to other Masjids maintain that it is not permissible for a non-Muslim to enter any Masjid.

However, the correct view is that it is permissible, if it serves a legally considered interest or need such as to hear something that may invite him to enter Islam, a need to drink water from the Masjid, or the like. This is because the Prophet (peace be upon him) tied up Thumamah ibn Athal Al-Hanafy in the mosque before he became Muslim. He also allowed the delegations of Thaqif and the delegation of Christians of Najran to stay in the Masjid before they became Muslim. There were many benefits offered by doing this: they could hear the speeches and sermons of the Prophet (peace be upon him), see people offering Salah and reciting Qur'an, and other benefits obtained by visiting the Masjid.

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Twenty third question from Fatwa No. 11967

Q: Is it permissible to allow Kafirs (disbelievers), Christians or Jews to enter Masjids, to sit and watch Muslims while offering Salah or listen to the Friday Khutbah (sermon)? Is there any specific stipulations pertaining to their entering Masjids, such as being in a state of purity, wearing modest dress or sitting in a specific place in the Masjid? What is the ruling on allowing them to enter the Masjid in case they are hired to do some repairs in the Masjid?

A: There is no harm in allowing them to enter the Masjid for the reasons specified in the question unless the harm that may result from their entering the Masjid will be greater than the benefit and unless it will cause no harm for Muslims. As to allowing the Kafirs to enter the Masjid to do some repairs or to restore the Masjid, that is not permissible because they are not trustworthy.

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Sleeping in the Masjid

The second question of Fatwa no. (10768)

Q: Is sleeping in the Masjid (mosque) Haram (prohibited)? I have seen some people doing this during the month of Ramadan, others who do not have homes do this as well. Is this Haram or Halal (lawful)? May Allah reward you with goodness.

A: Sleeping in the Masjid is not prohibited, but it is impermissible for a Junub (person in a state of major ritual impurity) to knowingly stay in the Masjid in this condition. These must perform Ghusl (ritual bath following major ritual impurity). The same applies to menstruating women and women in their post partum period.

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Talking in the Masjid

Eighth question from Fatwa no. (5612)

Q: Many people in our neighborhood stay in the Masjid (mosque) after performing Maghrib Prayer. They wait there to perform `Isha' Prayer, during their stay, they chat with each other in worldly affairs to the extent that some of them

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bring a radio to listen to the world's news. Please clarify to us the ruling on this act.

A: Masjids are established for practicing acts of worship to Allah Alone. Such acts like prayers, reciting Qur'an, studying religion, preaching, and consulting in good as well as other acts of obedience to Allah. Allah (May He be Exalted) says: ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace.﴿ Mosques are not established to be places for fun and chatter. Therefore, all Muslims should develop Masjids with what they are established for, and to preserve them from insignificant worldly affairs.

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discussing worldly matters in Masjids

The ninth question of Fatwa no. 8898

Q: Is it permissible to speak of worldly affairs inside the Masjid at times other than that of Salah (Prayer)?

A: It is not permissible to turn Masjids into places of selling and trading or any other worldly matters where voices become loud. Masjids are built for performing Dhikr (Remembrance of Allah), reciting the Qur'an, and performing Salah. However, there is nothing wrong with occasionally speaking of worldly affairs in a way that does not distract servants from prayers or recitation of the Qur'an.

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abandoning idle talk in Masjids

The first question of Fatwa no. 8424

Q: One day in Ramadan I saw my fellow villagers assembling in the Masjid (mosque) to discuss a worldly affair concerning some land. I attended the assembly and saw some men shouting and abusing one another.

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They even said disagreeable things that would not please Allah (Exalted be He). What is your opinion in this matter taking into consideration that I told them to stop shouting and to abide by the etiquette of Masjids?

A: Masjids are built for performing Dhikr (Remembrance of Allah). Therefore, it should not be regarded as a place for discussing worldly matters. Allah (Exalted be He) says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân, etc.].﴿ Commenting on this Ayah, Ibn Kathir (may Allah be merciful with him) reports in his Tafsir (exegesis of the meanings of the Qur'an) on the authority of Ibn `Abbas (may Allah be pleased with them both) that Allah (Glorified be He) forbade idle talk in Masjids. According to Qatadah, the Ayah refers to the Masjids that Allah ordered to be built, celebrated by prayers, purified, and venerated. In this regard, the Prophet is authentically quoted to have said, ﴾They are only built for the remembrance of Allah, performing Salah, and the recitation of the Qur'an.﴿ Furthermore, you did well in denouncing them as it is not permissible to shout, abuse one another, or utter such obscene words and actions in Masjids. However, there is nothing wrong with occasionally speaking of some worldly matters when necessary.

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Announcing a Lost Item in the Masjid

Fatwa no. 13369

Q: It was stated in a Hadith that the Messenger of Allah (peace be upon him) prohibited announcing the loss of an item in the Masjid (mosque), such as an ID card or a passport. If it is a lost person, such as a boy, a young man or an old man, is it permissible to make this announcement in the Masjid?

A: It is impermissible to announce a lost item in a Masjid, whether it is an object, an animal, or a person, as the prohibition is general.

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Selling in the Masjid

The third question of Fatwa no. 11967

Q: Many Masjids (mosques) in America are comprised of a hall for Salah (Prayer) and other rooms attached to it. Is it permissible to buy and sell in these rooms? Is it permissible to buy and sell, or to promote commodities and services in the area

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dedicated for Salah?

A: It is impermissible to buy, sell, or promote commodities in the area dedicated for Salah if it is attached to the Masjid. The Prophet (peace be upon him) stated, ﴾When you see someone buying or selling in the Masjid, say to them: 'May Allah not make your bargain profitable!'﴿ He (peace be upon him) also stated, ﴾If anyone hears a person announcing a lost item in the Masjid, they should say: 'May Allah not restore it to you.'﴿ As for other rooms, there is more than one ruling. If they are inside the walls of the Masjid, they take the same ruling as the Masjid. If they are outside the walls of the Masjid, even if they are adjacent to it, they do not take the same ruling, as the Prophet's house where `Aishah (may Allah be pleased with her) lived had its door adjacent to the Masjid; however, it did not carry the same ruling.

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Eleventh question from Fatwa no. 12087

Q: Is it permissible to sell books or meat in Masjids (mosques)?

A: It is impermissible to sell and buy in Masjids. According to the report of Al-Tirmidhy on the authority of Abu Hurayrah (may Allah be pleased with him), the Messenger of Allah (peace be upon him) said, (If you see someone selling or buying in the Masjid, say: 'May Allah render your bargain fruitless!' When you see someone announcing something lost in it, say: 'May Allah not restore it to you!')

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Begging in Masjids

Fatwa No. 166

Q: What is the ruling on begging in Masjids (mosques)? It should be noted that some beggars quote some Ayahs (Qur'anic verses) or Hadiths to urge people to give them money and they commit a lot of mistakes in their quotes. They may also jump over people's necks in the Masjid and halt their recitation of Dhikr (Remembrance of Allah) by their words.

A: There is no doubt that Masjids are built for the purpose of offering acts of worship to Allah, such as Salah (Prayer),

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recitation of the Qur'an, Dhikr (Remembrance of Allah), I`tikaf (seclusion for worship in a Masjid), learning and teaching religious knowledge and similar religious activities that benefit Muslims in general. Hence, it is not permissible to use Masjids for purposes such as selling or purchasing things, talking about worldly matters, searching for lost things or so. It is related in Sahih Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Whoever hears someone announcing the loss of something in the masjid, should say, 'May Allah not restore it to you', for Masjids (mosques) are not built for this purpose.) Also Al-Tirmidhy narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Whenever you see someone buying or selling in the Masjid (mosque), say to him, 'May Allah not make your bargain profitable!' Whenever you see someone announcing the loss of something lost in it, say: 'May Allah not restore it to you!')

Begging is not permissible whether inside or outside Masjids unless it is a case of necessity. However, if the beggar suffers a dire need for money and he wants to fulfill his need, then there is no harm in doing so provided that he does not jump over the people sitting in the Masjid, nor tell lies when expressing his need and poverty. He should also not explain his need in a loud voice to the extent that may cause confusion to people who perform Salah, nor halt their recitation of Dhikr (Remembrance of Allah). In addition, he should not beg an orator while he is delivering a sermon nor beg people while listening to a religious lesson or during any such acts of worship as it may cause confusion to them in their worship of Allah.

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Abu Dawud narrated in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of `Abdul-Rahman ibn Abu Bakr Al-Siddiq (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: (Is there among you anyone who has fed a needy person today? Abu Bakr said: When I entered the Masjid (mosque), I found someone begging. `Abdul-Rahman was then holding a slice of bread, I took it from him and gave it to the beggar.) Al-Mundhiry said: This Hadith is related by Muslim in his Sahih and Al-Nasa'i in his Sunan (Hadith compilations classified by jurisprudential themes) on the authority of Abu Hazim Salman Al-Ashja`y with similar

wording.

This Hadith indicates the permissibility of giving charity in the Masjid and also of begging when there is a dire need for it. Begging for no dire need or telling lies or causing people harm to express one's need to them should be prevented inside the Masjid.

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The fourth question of Fatwa no. 6651

Q: many disabled beggars sit in the Sacred House in Makkah, and they beg from pilgrims and visitors, especially in the road between Al-Safa and Al-Marwah. I once heard that

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it is impermissible to give a Sadaqah (voluntary charity) inside a Masjid (mosque). Is it permissible to give those people Sadaqah while they are inside the Sacred House? Is it permissible to give Sadaqah in the two Sacred Precincts in particular and the Masjids in general? Please advise, may Allah reward you.

A: The Sheikh of Islam Ibn Taymiyyah (may Allah be merciful with him) gave the ruling on begging in the Masjid, which is as follows: begging itself is prohibited, whether inside or outside the Masjid, except in case of necessity. If a person is needy, and they beg from people inside the Masjid, without harming anyone by stepping over the people, lying about their situation, or publicizing it in a disturbing manner, such as when the preacher is giving his sermon and the people are listening to him. Allah knows best.

As for giving Sadaqah in the Masjid, there is no harm in it. Muslim narrated in his Sahih (authentic) Book of Hadith, from Jarir that he said, ﴾We were sitting with the Messenger of Allah (peace be upon him) at midday when a group of barefoot people, wearing shabby, woolen clothes and carrying swords, approached us. Most of them, or even all of them, came from Mudar. The Messenger of Allah (peace be upon him) became angry as he saw their abject poverty. He entered his house, then came out again and asked Bilal to make the Adhan (call to Prayer) and the Iqamah (call to start the Prayer). He offered Salah, and then said to the people, ﴾O mankind! Be dutiful to your Lord, Who created you from a single person (Adam)﴿ ... ﴾Surely, Allâh is Ever an All-Watcher over you.﴿ and ﴾Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow﴿

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Each man gave a Sadaqah, whether a Dirham, a Dinar, a piece of clothes, a Sa` (1 Sa` = 2.172 kg) of wheat or dates, or even half a date. One of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) brought a sack too heavy to lift, then people began offering things in charity, until there became two piles of food and clothes. I saw the Prophet's face radiating with happiness, and he said, "Whoever introduces some good practice in Islam which is followed after them (by people) will be assured of reward like one who follows it, without their rewards being diminished in any respect. Whoever introduces some evil practice in Islam which is followed subsequently (by others) would be required to bear the burden like that of one who follows this (evil practice) without their's being diminished in any respect."﴿

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Using Miswak in the Masjid

Third question from Fatwa no. 2432

Q: I hear people saying that using Miswak (tooth-cleansing stick) in the Masjid is impermissible. Is this true?

A: Using the Miswak is an affirmed act of Sunnah. It should be used when necessary upon performing Wudu' (ablution), Salah, reciting the Qur'an, changing the mouth smell, etc. It may be used inside or outside the Masjid, as no text supports the prohibition of using it inside the Masjid when necessary. Moreover, it finds further support in the general meaning of the following Hadith, ("Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Miswak for every Salah.") However, a person should be careful not to overdo the Miswak in the Masjid lest they should vomit or bleed in the Masjid.

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Eating in Masjids (mosques)

Second question from Fatwa No. 2691

Q: Some people donate cans of Pepsi in Masjids to be drunk by the people who perform Tarawih (special supererogatory night Prayer in Ramadan) during the nights of Ramadan after Salah. They do so and dedicate the reward to their parents. Is this correct?

A: There is no harm in distributing Pepsi and suchlike in Masjids for those who perform Tarawih as long as this action does not make a mess in the Masjid. Distributing other kinds of drinks other than Pepsi or giving them in charity for poor Muslims is better than Pepsi and more rewardable.

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greeting people in the Masjid

The third question of Fatwa no. 2691

Q: Some people greet us with the Islamic formula of greeting "As-salamu `alaykum wa rahmatullah wa barakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)" in the Masjid, a matter deemed impermissible by some Muslim brothers. Is regular talk permitted in the Masjid such as 'I went to the so called country, bought such-and-such, and sold such-and-such,

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or when did you go to the countryside and when did you come back?' Kindly give us the legal decision.

A: Generally speaking, bidding the Islamic formula of greeting is an act of Sunnah except for certain situations excluded by means of legal evidence. There are no religious texts that forbid a person entering the Masjid to say the Islamic greeting. Besides, it has been authentically established in the Hadith of the man who fell short in performing his Salah (Prayer) that he, after offering two Rak`ahs, reciprocated salutation with the Prophet (peace be upon him). As for worldly conversations such as the examples mentioned in the question, if they are short and necessary and do not distract people from performing Dhikr (Remembrance of Allah), reciting the Qur'an, or disturb those performing Salah, then there is nothing wrong with them. Otherwise, Masjids are only meant for performing `Ibadah (worship); Salah, Dhikr, recitation, religious lessons, and reconciling between people and other religious matters.

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Sitting in Masjids with feet stretched towards the Qiblah

The fourth question of Fatwa No. 5795

Q: What is the ruling on a person who stretches out his feet in the direction of the Qiblah (direction faced for Prayer towards the Ka`bah)

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in a Masjid (Mosque)? Also, is it permissible to eat and sleep in a Masjid?

A: There is no harm if a Muslim stretches out his feet in the direction of the Qiblah whether in a Masjid or any other place. Likewise, there is no harm to eat or sleep in a Masjid when necessary but the Masjid should be kept clean. However, if a Muslim experiences a wet dream while sleeping inside a Masjid, he should leave it to perform Ghusl (ritual bath following major ritual impurity).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Collecting donations in Masjids

Fourth question from Fatwa No. 6364

Q: Is it permissible to collect money for charitable projects and selling Islamic books in the Masjids of France?

A: It is permissible to collect financial donations in Masjids for charitable societies because it is a form of cooperation for virtue and goodness. Allah (Exalted be He) says: ﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety)﴿ As for selling Islamic books in Masjids,

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it is not permissible whether it happens in France or any other country due to the Prophet's saying: ﴾When you see someone selling in the mosque, say to him: 'May Allah not make your bargain profitable!'﴿ This act may turn Masjids to markets while they are not built for that purpose. They are built for the worship of Allah Alone, reciting Dhikr (remembrance of Allah) and education. So, they should be maintained against clamor, loud voices, disputes and quarrels regarding worldly affairs. It is permissible to sell them at the gates of Masjids.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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establishing a gym beneath a Masjid

Fatwa no. 6094

Q: In cooperation with the educated and honorable people of Al-Zarqa' city, Jordan, "The Islamic Book Society" was founded. Its main objective is to form Islamic libraries that allow free borrowing. These libraries, as planned, shall be in the most frequently visited places by youth such as the Masjids (mosques) and clubs. Also, it may be established in places such as hospitals and jails where some Muslims spend a long time.

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These libraries mainly provide the Islamic periodicals and books combating atheism, heretical religious innovations, and anti-Islamic ideas. By Allah's help, the society bought land with an area of five hundred square meters and built a two-storey building there. The upper floor has a masjid and three rooms, while the lower one has one hall, three rooms, and four offices. We disputed the proper manner of using the hall. One person suggests that it should be used as a large library for reading. However, the majority refute his view saying that the city of Al-Zarqa' has a huge Islamic library and its visitors are few, for the number of concerned readers are few. Moreover, professional readers want to own books. But, if they can not afford these books, they may borrow them. Finally, we agreed to place the library in the upper rooms aligned with the Masjid where the readers can have a quiet place. Also, we can distribute the books to the branches where borrowing is available to help increase the availability of books for everyone.

As for the hall, we agreed to use it in the morning for teaching girls the craft of sewing and the articles of faith and virtues to save them from the sewing centers overwhelmed by vices. Also, the male youth may come in the evening to receive courses in printing and in school subjects to improve their knowledge, lectures in the different Islamic sciences, seminars for specific audiences or professionals in certain areas, and proper cultural activities.

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Additionally, there are Scout and sports activities some of which are done inside or outside the hall. All these activities are well prepared and will be under direct supervision.

As you know, people have different wishes and inclinations. Some are talented in certain areas; for example Abu Hurairah's talent of narrating Hadiths and Khalid ibn Al-Walid's talent in combat were matchless. Every one is facilitated in what has been created for him. The great inclination to practice sports makes youth belong to the widespread missionary clubs which attract youth through these sports. The Muslim members in these clubs represent 90%, and there are four Christian clubs in this city. Additionally, in eleven schools and fourteen churches affiliated to these clubs the sporting activities are done in the same way. These malicious clubs whose aim is known find no difficulty in

attracting inexperienced youth. Meanwhile, there is a national widespread sport, its games are similar to the wars waged among the tribes, which arouses bigotry among the youth. Accordingly, we sought for a means to prepare the Muslims physically and scientifically. We help them do exercises and build their bodies in the hall below the Masjid.

We direct and supervise this physical education so that the lawful acts regarding sportswear, performance, and speech are observed. We are also keen on not doing these activities at the expense of the acts of worship or the Islamic sciences and seminars held in this hall.

Under these conditions, many scholars in Jordan issued a Fatwa affirming that these activities are lawful so long as they are done in conformity with the Shari`ah practices. They see these activities as a means to build the Muslim youth bodies, to strengthen their relationship with the Masjid, and to attract the sport hobbyists expected to be guided.

Moreover, they are of the view that neglecting these Islamic targeted activities leads to hindering Da`wah and suspending the benefit of Islam. Under these conditions, this proven method may help divert the youth from Christian clubs. Being harmless and not prohibited by Islam, it is ok to do such sport even if it is done below the Masjid, so long as the times of Salah (Prayer) are observed. On the other hand, some are of the view that it is not proper to do sporting activities below the Masjid. They fear that they may be like the kinds of sports done in other associations that go against Islam. Finally, based on the vast knowledge, sincerity, and broad-mindedness you have, the two parties who held different views agree that you issue a fatwa on this critical question showing what is best for Islam and Muslims.

A: If the purpose of these buildings is as you have mentioned, we hope that this charitable work be rewarded by Allah and is crowned by success. Your care, guidance, and concern for protecting the Muslim youth from temptation are appreciated.

With regard to the sporting activities done in the hall below the Masjid, there is nothing wrong with them as long as the hall is not needed for anything more important than these activities. Moreover, these activities are permissible, if they are under supervision of honest Muslims, do not involve forbidden acts, and do not distract people from performing the obligatory prayers in congregation when the time is due or from learning the necessary Islamic rulings, etc. Rather, these activities may be beneficial for the youth as they link them to the Islamic groups and the pious people and avert them from evil company. Also, the youth can be protected from engaging in the destructive Fitnahs and evil propaganda without neglecting the religious obligations or being affected by any harm.

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Bringing magazines that have photographs to the Masjids

Fatwa no.(3899)

Q: Some Muslim brothers bring magazines into the Masjid to show some articles to others, like the one published in Al-I`tisam magazine concerning the issue of the imported meat. It is known that this magazine publishes the photographs of scholars, and sometimes these photographs are published on the cover. Is it permissible to bring this magazine that includes such photographs inside the Masjid to clarify a legal affair, like the matter of the imported meat? The Prophet (peace be upon him) said in the Hadith: (Angels do not enter a house in which there is a dog or a picture.) **What about the Masjid in this case?**

A: There is a rule in the Shari`ah (Islamic law) stating that things are determined according to the intentions behind them. Thus, if the intention of bringing these magazines - that have pictures - into the Masjids is to achieve a preponderant legal interest, then it is permissible to do this. Otherwise, it is impermissible. Yet, the faces of the people in these photos should be effaced before brining such magazines into the Masjid, and the same is applicable if the magazines are to be kept inside the Masjid.

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Fourth question from Fatwa No. 2726

Q: What is the ruling on reading a newspaper inside the Masjid (mosque)?

A: It is permissible to read the newspaper inside the Masjid just like reading any book as long as it does not contain images of animate objects. In such case it is not permissible to read it or use it neither inside nor outside the Masjid unless the heads of the living beings in such images are distorted with a ballpoint or the like.

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announcing a title deed in the Masjid

Fatwa no. 3842

Q: Some citizens may finish the procedures of the possession of some properties and want to acquire the ownership deeds. The court sends a copy of these deeds to the Imam (the one who leads congregational Prayer) of the Masjid who announces it to the residents of the neighborhood inside the Masjid directly after the Salah. Sometimes, severe arguments are raised among prayers inside the Masjid. Some of us were of the opinion that

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the Imam should tell the people that after performing the supererogatory prayer following the Friday prayer, the announcement of the title deed of so-and-so will be declared in the courtyard of the Masjid. So whoever is a partner of the concerned person, or living by the said property, or has properties next to it, or has rights due on this person, or is willing to hear the announcement of the title deed, can attend in the courtyard of the Masjid after the supererogatory Salah. As for the Masjid itself, it is not dedicated for such purpose, and reading the title deed inside it will more likely cause nothing but mere confusion. I hope that your Eminence will give us a Fatwa whether the way suggested as a solution to this problem is valid. Evidently, the suggestion mentioned meets the interest of all and saves the Masjid from much arguments and confusion, that are improper to its sacredness, or do you see nothing wrong with this situation?

A: It is not permissible to perform such matters in Masjids or its attached courtyard, for Masjids are built to worship Allah, teach and learn religious knowledge, and other issues akin to Din (religion). However, dedicating Masjids to the said matters does not pertain to the essence of Din. The poster of the deed can be hung outside the door of the Masjid in a place dedicated for such matters and known to people. Subsequently, evil is warded off and the benefit aspired is obtained.

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Fatwa No. 2528

Q: I am the Imam of a Masjid Al-Jami` in Al-Barak. Recently, while I was waiting for the end of Adhan (call to Prayer) before I deliver the Friday Khutbah (sermon), one of the employees of the municipality handed me some papers from the department where he works. After delivering the Khutbah, finishing Salah and leaving the Masjid, I read the papers. They included a message as well as a request for renting a house for the benefit of a governmental department. It contains details about the number of rooms and the areas required as well as the number of bathrooms and other utilities. The man asked me to read the papers publicly after Jumu`ah (Friday) Prayer. But the sanctity of the Masjid prevented me from advertising in it. Your Eminence knows that there are Prophetic Hadiths forbidding this and also the views of religious scholars (may Allah be merciful to them) forbid this. I told the person who brought the advertisements that the sanctity of the Masjids prevents me from reading them inside the Masjid, but he did not seem to be convinced. So he sent me another message and a copy of the advertisements hung on the walls of famous streets in Al-Barak market. Although many people responded to the department to rent out their houses, the man insisted strongly that I should read the two advertisements after Jumu`ah Prayer.

Therefore, I send this to your Eminence to know your view on this issue. I hope that you will tell me of the legal procedures I should take in regards to this issue so I may act upon it in the future. May Allah reward you and grant you success!

A: What you have done of not reading the advertisements handed to you in the Masjid by the municipality employee was absolutely right. May Allah reward you with the best for that! Masjids are not built for such purposes. In fact, Masjids are built for the purpose of offering acts of worship such as Salah (Prayer), Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), teaching people religious knowledge, reminding people of Allah and His blessings and favors. Religious proofs indicate that Masjids should be honored and freed from things like what the municipality employee asked you to do. Imam Muslim (may Allah be merciful with him) narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said: ﴾Whoever hears someone announcing the loss of something in the Masjid (mosque), should say, 'May Allah not restore it to you', for Masjids are not built for this purpose.﴿ It is also narrated by Al-Nasa'i and Al-Tirmidhy that Allah's Messenger (peace be upon him) said: ﴾Whenever you see someone buying or selling in the Masjid (mosque), say to him: 'May Allah not make your bargain profitable!' Al-Tirmidhy classified it as Hasan Hadith.﴿

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Singing the national anthem in a Masjid

Fatwa No. 4855

Praise be to Allah, Alone. Peace and blessings be upon His Messenger, his family, and Companions

The Committee has viewed the referred question No. 1284 submitted by Professor Shaykh Harun to His Eminence Chairman dated 1/7/1402 A.H. It reads: Is it permissible to sing the national anthem of Guyana in a Masjid. The words of the anthem are as follows:

Dear land of Guyana,

of rivers and plains;

Made rich by the sunshine, and lush by the rains,

Set gem-like and fair, between mountains and sea,

Your children salute you, dear land of the free.

Green land of Guyana, our heroes of yore,

Both bondsmen and free, laid their bones on your shore

This soil so they hallowed, and from them are we,

All sons of one Mother, Guyana the free.

Great land of Guyana, diverse though our strains,

We are born of their sacrifice, heirs of their pains,

And ours is the glory their eyes did not see,

One land of six people, united and free.

Dear land of Guyana, to you will we give,

Our homage, our service, each day that we live;

God guard you, great Mother, and make us

More worthy of our heritage, land of the free.

The Committe answered with the following:

It is not permissible to sing this national anthem or the likes in any Masjid. They are built for offering Salah, Dhikr (Remembrance of Allah), Tasbih (glorifying Allah), Tahmid (praising Allah), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), recitation of the Qur'an, teaching knowledge, preaching, and such deeds which draw

the person close to Allah. Therefore, it is not permissible to sing this song which describes Guyana's green land, prosperity, free land, the unity between its peoples, and how they come to it, showing allegiance, homage, and sanctification. This is not proper to be done in Masjids which are built to worship and draw close to Allah. Allah (Exalted be He) says, ﴾In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salât (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,﴿ ﴾Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).﴿ ﴾That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.﴿ Muslims should honor and maintain Masjids with acts of worship, deeds that draw a person near to Allah, knowledge,

preaching, guidance, calling to Jihad (striving in the Cause of Allah), and supporting Islam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Playing in Masjids

Fatwa No. 4672

Q: There was a dispute between some of my colleagues i.e. teachers of the school concerning the Hadith of `Aishah (may Allah be pleased with her) mentioned in the chapter of Ashab Al-Hirab fi Al-Masjid P.171 (people of spears in the mosque), Volume 1, Sahih Al-Bukhari. The Hadith reads as follows: (I saw the Messenger of Allah (peace be upon him) standing at the door of my room, while the Abyssinians (Ethiopians) were playing with their spears in the Masjid (Mosque) of the Messenger of Allah (peace be upon him), and he was blocking me with his garment so that I could watch their play.) **The question now is: Is it permissible to play inside the Masjid (mosque)? How can we interpret this Hadith?**

A: Those Abyssinians (may Allah be pleased with them) were playing with spears in the Masjid on the Day of `Eid. They used to practice for war to get ready to fight the infidels. There is no doubt that this is a good action because Jihad in the cause of Allah, being ready for it with equipment and drilling oneself to use weapons so that they may use them when the caller announces

Jihad are of the obligations of Islam. However, it was called playing because it is like playing because the trainee pretends to stab but does not do it even if the rival is the closest relative to him like a father or a son. Hence, there is no harm in doing this in a Masjid, especially on the Day of `Eid because it is a day of joy and happiness. It is an act of virtue and goodness in reality although it does not appear like that from the outside.

As for pure play, it is an amusement which is not allowed to be done, approved of or even watched, especially by the Prophet (peace be upon him) and his Companions (may Allah be pleased with them). Unlike the permissibility to race with horses, camels, in archery and to train in order to get ready for Jihad in the cause of Allah; taking into consideration the causes of power, establishment of the Islamic state and supporting Islam, it is permissible in the suitable circumstances. It is not a part of the forbidden amusement and all these are included in Allah's saying: (And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery))

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Clapping

Second question from Fatwa no.(7774)

Q: Is it permissible to clap hands inside the Masjid (Mosque) to honor a speaker or a Khatib (preacher) in ceremonies?

A: It is impermissible to clap except for women's clapping during prayer when the Imam makes a mistake, as the Prophet (peace be upon him) said: ("If something unusual happens in the prayer, men should say, 'Subhan Allah (Glorified be Allah)' and women should clap".) Actually men's clapping is an act of Jahiliyyah (pre-Islamic time of ignorance) as Allah (May He be Exalted) says: (Their Salât (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands.) People of knowledge have interpreted Muka' as whistling and Tasdiyah as clapping.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and companions!

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Locking Masjids

The second question of Fatwa no. 2014

Q: Were the Masjids (mosques) in the time of the Messenger of Allah (peace be upon him) locked at night? Did the Muslims who came to visit the sacred places leave the masjid and sleep outside the walls of the Masjid?

A: As far as we know, Masjids were not locked in the time of the Messenger of Allah (peace be upon him). They were not furnished, and people were too pious to commit any offenses in them. Later, the Masjids were furnished and included items in them which may be stolen. As people have now become corrupt, it is permissible for the ruler to lock them if he thinks this will be for the good of the public; in order to protect the Masjids and the valuable items in them from the corrupt people.

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The Qiblah

(Part No. 6; Page No. 310)

Building the Ka`bah

The fourth and fifth questions of Fatwa no. 3056

Q: What is the status of Ka`bah for Muslims? Why was it built? Who built it? Is it now in its original form?

A: The honorable Ka`bah is the Qiblah (direction faced for Prayer) of the Muslims; they face it in every Salah (Prayer) in obedience to Allah's order, as He says, ﴿Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴾ (Surah Al-Baqarah, 2: 144). It is also the place where people perform their rituals in Hajj and `Umrah, as they perform Tawaf (circumambulation) around it in obedience to Allah's saying, ﴿and circumambulate the Ancient House (the Ka'bah at Makkah).﴾ (Surah Al-Hajj, 22: 29), and following what was legislated by Allah on the tongue of his Prophet Muhammad (peace be upon him). It was built by Prophet Ibrahim and his son Isma`il (peace be upon them). Allah mentions this when He says, ﴿And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."﴾ (Surah Al-Baqarah, 2: 127). Its building was renovated many times later.

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The Wisdom of Taking the K'abah as a Qiblah

The fourth question of Fatwa no. 2443

Q: What is the wisdom behind facing the Ka`bah in Salah (Prayer)?

A: It is known that the duty of a Muslim is to carry out Allah's commands as much as possible and refrain from committing what He has prohibited. Whether one grasps its wisdom or not, one must believe that Allah commands only that which is of benefit and prohibits that which is harmful. All of His legislations contain wisdom which He knows; He reveals of this wisdom what He wishes so that believers may increase their Iman, (Faith), and witholds what He wishes so that believers may increase their submission to Him.

The Muslims have taken the Ka`bah as a Qiblah (direction faced for Prayer) in obedience to Allah's order in His statement, ﴾Verily! We have seen the turning of your (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴿

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(Surah Al-Baqarah, 2: 144). The wisdom behind this is perhaps that it is the Qiblah of our father Ibrahim (peace be upon him), as mentioned regarding the event when the Ayah was revealed. The Prophet (peace be upon him) had hoped to be ordered to face the Ka`bah during Salah instead of Jerusalem. Thus, Allah granted his wish. It might also be a refutation of the claim made by the Jews that we share their Qiblah. It may be for another reason and only Allah knows.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Facing the Qiblah

The first question of Fatwa No. 3534

Q: In our country, the Mihrabs that are found in many Masjids (mosques) are inclined towards the right direction. The reason for this is the misinterpretation of the following saying of Allah's Messenger (peace be upon him): (Any direction that is between east and west can be regarded as a Qiblah.) **Therefore, is permissible for only the Imam to face the Qiblah (direction faced for Prayer towards the Ka`bah) without those who pray behind him?**

A: Both the Imam and those who are praying behind him shall turn their faces toward the Ka`bah.

Allah (Glorified be He) says: (And wheresoever you people are, turn your faces (in prayer) in that direction.) Also Allah's Messenger (peace be upon him) said: (Any direction that is between east and west can be regarded as a Qiblah.) Related by Al-Tirmidhy who classified it as a Sahih Hasan Hadith.

This Hadith was addressing the people of Madinah and those who live to the north or the south of Al-Ka`bah. Its apparent meaning indicates that all the area between the north and south is considered as a Qiblah. However, those who live to the west or east of the Ka`bah, the Qiblah for them will be the area between the north and the south. If the people who are far from the Ka`bah are to face the exact direction of one of its sides, the Salah of those standing in a very long straight row will not be considered valid. The same will apply for the Salah of any two people standing on the same row while separated by a large distance while facing the same Qiblah. This is so because in these cases it is impossible for people to face the exact side of the Ka`bah, since the row is longer than any of the sides of the Ka`bah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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First question from Fatwa No. 9229

Q: I rode a plane or a ship while I was in one of the countries where I did not find any one who could guide me to the true direction of the Qiblah (direction faced for Prayer towards the Ka`bah). I did my best in ascertaining the true direction of the Qiblah and then I performed Salah (prayer).

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At the time of performing Salah I had no doubt that the direction was right. After the time of Salah had passed, I came to know from a reliable source that my estimation of the direction of the Qiblah was not right. What should I do?

A: If a worshipper discovers after performing Salah that his effort in determining the right direction of Qiblah was wrong, his Salah is still be valid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Defining the Qiblah

Fatwa no. 4254

Q 1:

is it permissible to use a Japanese compass to determine the direction of the Ka`bah?

Q 2:

Is it permissible to use a European compass to determine the direction of the Ka`bah? Which of them is more precise?

Q 3:

Is it permissible to use astronomical instruments to determine the direction of the Ka`bah?

Q 4:

If the device determining the direction of Ka`bah gives a direction different from that given by astronomical instruments, which one should be followed, especially when the range of deviation is 17 degrees.

What is the meaning of the Ayah (Qur'anic verse) ﴾so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah).﴿

A: Muslim scholars and experts of navigation could find the direction of the Ka`bah at night by referring to the North Pole, other stars, and the moon rising and setting. During the day, they knew it by referring to the sunrise and sunset and by reference to other cosmic phenomena before the Japanese or European navigational devices and the like were invented. So knowledge of the Qiblah is not to be determined solely by the use of these tools. But if it is confirmed by trustworthy Muslim experts in this field that a specific device can show the direction of the Qiblah precisely or approximately, then there is no legal reason not to use it. Indeed, it may be obligatory to act in accordance with it if a person who wants to perform Salah cannot find any other way to know the Qiblah. To summarize, the answer of the first three questions, if the validity of determining the Qiblah using one of these two devices, is proven by people of experience, it should be used. Similarly, if the two devices were of the same precision, the person in charge is free to choose any. But if a device is proved to be more precise than the other, it should be used regardless of the place of manufacturing.

Allah says, ﴾so turn your face in the direction of Al-Masjid-al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction.﴿ It refers to the obligation of facing the Ka`bah itself if you can see it during Salah or being told by a trustworthy person in Makkah about the exact direction based on the person's actual seeing of the Ka`bah. It also proves

the obligation of facing its direction for whoever is away from the Honorable City of Makkah as in Yemen, Al-Sham (Ancient Syria), or Egypt. It is authentically reported that the Prophet (peace be upon him) said to those in Al-Madinah Al-Munawwarah and its whereabouts to the north, (Any direction that is between the east and west can be regarded as a Qiblah.)

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Marking lines on a straw mat of a Masjid to define rows

Eleventh question from fatwa no.(6391)

Q: What is the ruling on marking lines on the straw mat or the carpets of a Masjid (Mosque) to set the prayers' rows straight as the Qiblah (direction faced for Prayer towards the Ka`bah) is a little bit deviating in direction?

A: It is permissible to mark such lines. However there is no problem if the people performing prayers stand with a slight deviation in direction without marking such lines.

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Al-Niyyah (Intention)

(Part No. 6; Page No. 318)

The sixth question of Fatwa no. 5155

Q 6: What is the ruling on making Niyyah before offering Salah (Prayer)?

A: The intention to perform Prayer is made upon initiating Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer). The intention may be made shortly before Salah. Niyyah may not be expressed verbally as it should be expressed inwardly.

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Fourth question from Fatwa no. (1607)

Q 4: I heard that it is impermissible to utter the intention in prayer out loud. In this case, what should I say at the beginning of Wudu' (ablution) or Salah (Prayer)?

A 4: Uttering the intention out loudly or secretly in Salah, Wudu', and other acts of worship is impermissible, for the Prophet (peace be upon him) did not prescribe this either by saying or action, also because the place of intention is not the tongue, but the heart. You should start your prayer whether it is Fard (obligatory) or Nafilah (supererogatory) by saying - Allahu Akbar (Allah is the Most Great) - and start your Wudu' by Tasmiyah (saying, "Bismillah [In the Name of Allah]") to follow the Sunnah of the Prophet (Peace be upon him). You should intend practicing the acts of worship that you want by heart, except in case of Hajj (Pilgrimage) and `Umrah (Minor Pilgrimage), for it is prescribed to utter the rites of Hajj or `Umrah by saying: Allahomma (O Allah) (Labayk [Here I am! At your service] Hajj) or (Labayk `Umrah).

The same goes for Hady (sacrificial animal offered by pilgrims) and Udhiyah (sacrificial animal offered by non-pilgrims), as it is prescribed for the person offering Hady or Udhiyah to utter after Tasmiyah:

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"O Allah accept from me", or "from So and So", just like the Prophet (peace be upon him) used to do.

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Second question from Fatwa No. 2444

Q2: What is the ruling on pronouncing a person's intention such as saying: "I intend to perform Fajr (dawn) Prayer as two Rak`ah (unit of Prayer) for the sake of Allah,"?

A: Salah (Prayer) is an act of worship. Worships are Tawqifiy (bound by a religious text and not amenable to personal opinion). It should be performed according to the Qur'an and the authentic Sunnah. It was not authentically reported that the Prophet (peace be upon him) pronounced his intention during obligatory or supererogatory Salah. Had it been done by the Prophet (peace be upon him), the Companions (may Allah be pleased with them) would have conveyed it to us. But this was not done, and therefore pronouncing intention is a Bid`ah (rejected innovation in religion). It was authentically reported that the Prophet (peace be upon him) said: ("He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.") He also said: ("Avoid novelties (in religion), for every novelty is an innovation, and every innovation leads to misguidance.")

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The fifth question of Fatwa no. 5166

Q 5: Which is more preferable: to express Niyyah (intention) verbally or inwardly?

A: Al-Niyyah is one of the devotional acts based on the religious principle of Tawqif (bound by a religious text and not amenable to personal opinion). It should be expressed inwardly. It is an act of Bid`ah (rejected innovation in religion) to express it verbally. Neither the Prophet (peace be upon him) nor his Sahabah (Companions) are known to have expressed it verbally. It is authentically reported in the two Sahih (the two authentic books of Al-Bukhari and Muslim) and other books of Hadith that the Prophet (peace be upon him) said to the Bedouin who was at fault in performing his Salah (Prayer): ﴿When you stand up for prayer, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite from the Qur'an what you know.﴾ It is also reported in the Sunan (Hadith compilations classified by jurisprudential themes) that the Prophet (peace be upon him) said: ﴿The key of prayer is purification;

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Takbir (saying "Allah is most great") makes (all acts which break prayer) unlawful and Taslim (salutation of peace ending the Prayer) makes (all such acts) lawful.﴾ It is also reported in the Sahih of Muslim on the authority of `Aishah (may Allah be pleased with her): ﴿The Prophet (peace be upon him) used to commence prayer saying: Allah Akbar (Allah is the most Great) and reciting Surah Al-Fatihah.﴾ It has been authentically reported and unanimously agreed upon by all Muslims that the Prophet (peace be upon him) and his Sahabah used to start their Salah with Takbir. Neither the Prophet (peace be upon them) nor his Sahabah are reported to have expressed Al-Niyyah verbally. The claim on the permissibility of expressing it verbally is rejected because the Prophet (peace be upon him) said: ﴿He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.﴾ Authenticity of this Hadith is agreed upon by both Al-Bukhari and Muslim. In another narration related by Imam Muslim (may Allah have mercy on him), it is stated: ﴿He who does any act for which there is no sanction from our behalf, that is to be rejected.﴾

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The first question of Fatwa No. 11021

Q 1: Is it permissible to combine two intentions in the Nafilah (supererogatory) Salah such as to go to the Masjid (mosque) to perform two Rak`ahs with the intention of Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) and offering one of the regular Sunnah of any other Salah? May Allah reward you best!

A: When a Muslim enters the Masjid and offers two Rak`ahs with the intention of offering a regular Sunnah and for greeting the Masjid, it will be sufficient for him.

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Fatwa No. 1460

Q: If a woman performs Salah (prayer) in congregation with men, is it a prerequisite for the Imam who leads Salah to have a special intention for leading them? Will the general intention of the Imam be sufficient for men and women without any details in this regard?

A: The Imam's intention to lead people in Salah is sufficient for those performing Salah behind him. There is no need to have a special intention for women as there is no evidence for doing so. Women used to perform Salah behind the Messenger of Allah (peace be upon him) and it was not reported that he had a special intention for leading them.

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Fatwa no. 1389

Q: a Muslim enters the Masjid to find that Salah (Prayer) is over. He starts to perform Salah alone, then another person joins him, is it permissible for the first person to lead the second one and change his intention from offering Salah alone to that of leading another?

A: It is permissible for a Muslim performing Salah on his own to change his intention when joined in Salah with other Muslims. He may become an Imam in this case according to the opinions of scholars. The author of 'Al-Muqni`' states, 'If a Muslim begins Salah alone and then decides to be a Ma'mum (a person being led by an Imam in Prayer), his Salah is not valid according to the more correct view. But if he intends to lead Salah, it is permissible in the supererogatory Salah, not the obligatory one. However, the validity [of the obligatory Salah] remains probable and it is correct in my opinion. End quote. Commenting on the phrase, "However, the validity [of the obligatory Salah] remains probable...," he states in "Al-Hashiyah", Indeed, Ahmad reported some narrations in support of this view and it is the viewpoint of Al-Shafi`y School of Jurisprudence. The author said, 'It is the correct, by Allah's will, for it is proven valid in supererogatory Salah and the supererogatory Salah is essentially equal to the obligatory one. This is further supported in the Hadith narrated on the authority of Jabir and Jabbar. Moreover, it is a pressing need, for if a group of Muslims enter a Masjid and join a person offering Salah alone, he will either stop his Salah to tell them of his condition but this would necessitate the nullity of his devotion or he will continue Salah then tell them of his condition after it is over which will cause the invalidity of theirs,

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which is worse and more abhorrent. It is also the preference of Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him). Indeed, it is more correct, due to the proofs mentioned and to receive the reward of congregational prayer as well.

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The Morals of Salah

Second question from Fatwa no. (879)

Q 2: I hope you would mention the legal proofs on the virtue of walking to the Masjid (Mosque) for Salah (Prayer), or to any other religious obligations such as Hajj (Pilgrimage) rituals. Please, provide proofs from the Qur'an and Sunnah. There is a Hadith denoting that every step made to perform a righteous act or a religious duty is accounted for as a good deed or a charity work, is this applicable to performing the rituals of Hajj?

A: There are general texts on the virtue of one's pursuit towards good deeds in addition to specific texts regarding seeking the different types of charity works, among which is what Allah (May He be Exalted) says: ﴾Verily, We give life to the dead, and We record that which they send before (them), and their traces and all things We have recorded with numbers (as a record) in a Clear Book.﴿ This Ayah is generic with respect to recording the steps made by a Muslim to perform Salah (prayers) in Masjids, to engage in the fields of battles to fight in the cause of Allah, to seek beneficial knowledge as well as to maintain the ties of kinship. It is also generic in the sense that it clarifies what a person leaves such as endowments, books of knowledge, righteous children, and the like of which their benefit lasts for others after one's death.

There is another proof where Allah (May He be Exalted) says regarding the Mujahidin (those fighting in the Cause of Allah): ﴾It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allâh's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allâh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the Cause of Allâh, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allâh wastes not the reward of the Muhsinûn﴿

Allah also says concerning the virtue of walking to Jumu`ah (Friday) Prayer and what follows of Dhikr (Remembrance of Allah) and listening to the Khutbah (Sermon): ﴾O you who believe (Muslims)! When the call is proclaimed for the Salât (prayer) on Friday (Jumu'ah prayer), come to the remembrance of Allâh [Jumu'ah religious talk (Khutbah) and Salât (prayer)] and leave off business (and every other thing). That is better for you if you did but know!﴿

It was narrated by Al-Bukhari in his Sahih (Authentic Book of Hadith) on the authority of Anas Ibn

Malik ﴾That Banu Salamah wanted to leave their dwellings and dwell nearer to the Prophet (peace be upon him), Anas said: but the Prophet (peace be upon him) disliked to see the Madinah vacated and said, " Do not you seek the reward you have on your traces?!"﴿ Mujahid clarified that the word traces means: their footsteps to the Masjids. Al-Bukhari and Muslim narrated on the authority of Abu Hurayrah that the Prophet (peace be upon him) said: ﴾"Whoever goes to the mosque at dawn or dusk (for prayers), Allah prepares a hospitable abode for him in Paradise, every time he walks to or comes back from it (the mosque)".﴿

It was also narrated by Al-Bukhari in his Sahih on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said: ﴾The reward of the prayer offered by a person in congregation is twenty five times greater than that offered in one's house or market (alone). This is because if you perform ablution perfectly,

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then you go out to the mosque with no intention but to pray, you are upgraded one degree in reward and one sin is taken off (crossed out) from your account (of deeds) for every step you take towards the mosque. At the same time, when you perform your prayers (in this state), angels continue on conveying Allah's Blessings and forgiveness for you as long as you are (staying) in your Musalla (place of prayer). Angels pray, "O Allah! Bestow Your blessings upon them, O Allah! Be Merciful with them. Moreover, your are still regarded as if you are praying as long as you are waiting for prayer in this state.﴿ .

Muslim narrated in his Sahih that the Prophet (peace be upon him) said: ﴾"If anyone pursue a way of seeking knowledge, Allah will pave for them a way to Paradise"﴿ .

It is authentically reported in Sahih Al-Bukhari and Muslim in the contexts of the Hadiths of Farewell Hajj that the Prophet (peace be upon him) told `Aishah (may Allah be pleased with her) when she started (Ihram for) `Umrah from Al-Tan`im after performing Hajj: ﴾The more you are tired and you spend of your money, the more you are rewarded by Allah.﴿ .

All these texts indicate that the charity doers will be rewarded for their deeds, as well as for the means they assume to give charity. They also indicate that reward varies according to the variance of expenditure and hardship, whether walking or riding, according to the honor of the place to which they walk and the time this takes place, and according the variance of sincerity

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and submissiveness of the heart. The aims and introductions have the same rulings of the objectives with regard to Good and Evil, Reward and Sin. However offering Hajj or `Umrah while riding is better than offering them on foot in case a person comes from a remote spot, for this is what corresponds to the conduct of the Prophet (peace be upon him). Allah (May He be Exalted and Glorified) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿

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The second question of Fatwa no. 7811

Q 2: how authentic is the hadith in which Allah's Messenger (peace be upon him) said what means, "Whoever comes to the Masjid (mosque) after the Adhan (call to Prayer) has been proclaimed is a bad person"?

A: The Glorious Qur'an urges on hastening to do good deeds, making it a competition for seeking Allah's Forgiveness and Mercy. Such a competition includes offering the Five Obligatory Daily Prayers in the Masjid at their prescribed times, promising a great reward for that. However, this does not denote that whoever comes to the Masjid after the Adhan has been proclaimed is a bad person. On the contrary, that person may be one of the most pious Muslims. A bad person

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is one who delays the Salah (Prayer) beyond its prescribed time or does not observe it in congregation. Ibn `Umar (may Allah be pleased with them) reported that the Prophet (peace be upon him) said: (There are three types of people whose Salah is not accepted by Allah: One who leads people in Salah while they do not like him, a person who is always late to Salah, and a person who takes into slavery an emancipated (male or female) slave.) (Related by Abu Dawud and Ibn Majah).

As for the Hadith you have mentioned at the beginning of your question, I know no origin for it.

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The second question of Fatwa no. 8734

Q 2: What is the ruling on going to the Masjid (mosque) by car whether the Masjid is near or far?

A: There is nothing wrong with going to the Masjid in one's car. However, walking to the Masjid is preferable if possible.

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Fatwa No. 12141

Q: Is it permissible to say "Yataqabalu Allah" (May Allah accept your deed!) to a person who is leaving the Masjid (mosque) after performing Salah (prayer) or he who is observing Swam (fast)?

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I have noticed that this saying bears the meaning of the imperative. Allah (Glorified and Exalted be He) can not be commanded. Guide us to the truth! May Allah reward you!

A: A person who is leaving the Masjid should say the Du`a' (supplication) that was authentically reported from the Prophet (peace be upon him): ﴾When any of you enters the mosque, he should invoke peace upon the Prophet (peace be upon him) and then say: "O Allah! Open for me the doors of Your Mercy"; and when he steps out he should say: 'O Allah! I beg of You Your Grace."﴿ Saying: "Yataqabalu Allah" (May Allah accept your deeds!) is a supplication in the form of predication. It is a supplication for a Muslim person, not an imperative or a command to Allah. This saying is similar to saying: "May Allah accept our deeds or the deeds of so-and-so." Therefore, this saying is not a command but a supplication.

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The third question of Fatwa no. 4446

Q 3: Is it permissible for a man to choose a specific place in the Masjid (mosque) where only he can sit and pray?

A: This is not permissible. He should sit wherever he finds a place in a row of worshipper.

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The third and seventh questions of Fatwa no. 9328

Q 3: if one announces Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) in a supererogatory prayer and forgets to cleanse their teeth with Siwak (tooth-cleansing stick), are they allowed to use it upon remembering it?

A: It is permissible to cleanse one's teeth prior to Takbirat-ul-Ihram. This is based on the authentic Hadith in which the Prophet (peace be upon him) is reported to have said, (Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Siwak (tooth-cleansing stick) at every Salah (prayer).) If one forgetfully starts Salah without first cleansing their teeth, they do not have to do it as they will be doing an act not sanctioned by Sunnah.

Q 7: If the Imam announces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) while there is a person reciting the Glorious Qur'an in the Masjid (mosque), does this person have to stop reciting and join the prayer? Can this person use Siwak (tooth-cleansing stick) during the time when the Imam recites Du`a'-ul-Istiftah (opening supplication when starting the Prayer)?

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A: It is an act of Sunnah that this person stops recitation upon hearing the Iqamah (call to start the Prayer) and joins the prayer with others. It is also an act of Sunnah that he cleanses his teeth with Siwak before starting the prayer. It is not permissible for him to use Siwak after the Imam has announced Takbirat-ul-Ihram. He should immediately follow the Imam in prayer. This is based on the generality of the Hadith on the necessity of following the Imam immediately when he starts prayer. One Hadith narrated in this regard states, (The Imam is appointed so that he should be followed, so do not be at variance with him. Recite takbir when he recites it...)

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The second question of Fatwa no. 9127

Q 2: When some people enter the Masjid (mosque) while the Imam is performing Ruku` (bowing), they call out to him, "Be patient, for Allah is with the patient." Was this phrase mentioned in a Hadith? Is it Wajib (obligatory) to be said by those who want to catch the Rak`ah (unit of Prayer)? Please, advise. May Allah reward you with the best.

A: It is impermissible to utter such a phrase for that purpose, as it was neither mentioned in a Hadith nor reported from the Salaf (righteous predecessors) of the Ummah (community) according to our knowledge.

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Sixth question from Fatwa No. 5133

Q: Is it preferable to be in the first row or to place a Sutrah (barrier placed in front of a person praying) anywhere in the Masjid (mosque) regardless of the first row?

A: One should hasten to be in the first row. The Prophet (peace be upon him) said: ("If people were to know what is in the call to prayer and the first row, then they found no other way but to draw lots over it, they would draw lots.") This Hadith was reported by Muslim and the compilers of the Sunan (Hadith compilations classified by jurisprudential themes).

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Abu Hurayrah (may Allah be pleased with him) said that the Messenger of Allah (peace be upon him) said: (The best of the men's rows (in prayers) is the first row and the worst is the last; but the best of the woman's row is the last and the worst of their rows is the first.) These two reports assert the virtue of the first row for men as the best row. One should not leave the first row and have a Sutrah in another place in the Masjid as doing so leads one to miss this reward.

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The first question of Fatwa no. 6108

Q 1: Muslims here do not stand up to offer Salah (Prayer) until they hear the Mu'adhin (caller to Prayer) says: It is time for Salah; it is time for Salah. They sit in the Masjid (mosque) until the Mu'adhin pronounces the Adhan (call to Prayer); they offer two Rak`ahs (units of Prayer); they sit in their places until the Iqamah (call to start the Prayer) and do not stand up until the Mu'adhin says: It is time for Salah; it is time for Salah.

A: This matter is flexible; there is no harm in standing up at the beginning of Iqamah or while it is being called.

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Description of Salah

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Takbirat-ul-Ihram and raising hands during Takbir

Fatwa no. 5549

Q: A person who was studying in the city of Tabuk came to our town of Rabwa in 1393 A.H. While he was in my house, he saw my mother performing Salah and standing after making Ruku` (bowing). When she finished Salah, he said to her: "My mother, a woman's Salah is different from that of a man". She asked, 'How, my son? in reply, he said, 'if a woman says Takbirat-ul-ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and performs Ruku` and Sujud, she should continue her Salah in a sitting position and she is not permitted to stand up for every Rak`ah (unit of Prayer), even if she is capable of standing. My mother continued performing Salah in this manner from that year on. At the time, I was young and could not discern the way she performed Salah albeit she is totally able to stand up in Salah. Now, I turn to Allah (Exalted be He), then to you to give us your Fatwa in this regard. If her Salah in the way mentioned was invalid, is she obliged to make up for the prayers offered during these years?

A: If the case was as you mentioned, then the said woman has to repent and ask Allah for forgiveness without her need to make up the prayers offered incorrectly, for she is excused because of her ignorance and the false opinion she followed. It is incumbent upon her in the future to seek the knowledge of the confirmed, established scholars concerning matters she is unaware of with regard to their religious rulings and not to act according to Fatwas of common people.

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Second question from Fatwa No. 11317

Q 2: Is it obligatory to say the Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) loudly or it is sufficient to say it subvocally?

Q: Takbirat-ul-Ihram is one of the pillars of Salah. The Ma'mum (a person being led by an Imam in Prayer) should not say Takbirat-ul-Ihram loudly; they should pronounce it softly to be able to hear it when moving the lips with its pronunciation. On the other hand, it is permissible for an Imam to say Takbirat-ul-Ihram and Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`) loudly in all the prayers so that his followers can hear him.

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Pronouncing Takbir loudly by the Ma'mum

Fatwa no. 10892

Q: When the Imam (the one who leads congregational Prayer) pronounces Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon begining Prayer), the Ma'mums (those led by an Imam in Prayer) pronounce "Allahu Akbar" audibly. As for the rest of the

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Takbirs in Salah (Prayer), they do not do so. Is pronouncing Takbirat-ul-Ihram audibly behind the Imam permissible or not?

A: It is desirable for the Imam to raise his voice each time he pronounces Takbir, so that those behind him will hear. As for the Ma'mums, it is desirable for them not to raise their voices during any of the Takbirs; they should utter it only to themselves. The raising of the voice by the Ma'mums is even considered a Bid'ah (rejected innovation in religion), and the Prophet (peace be upon him) stated, ﴾Whoever introduces something into this affair of ours that is not of it, it is to be rejected.﴿

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The ninth question of Fatwa No. 8732

Q 9: Is it permissible to raise the head a little during Salah (Prayer) upon saying Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and upon (the position of) supplication and seeking forgiveness?

A: It is not permissible for the peson who performs Salah to raise his head toward the heavens upon saying the Takbirat-ul-Ihram or upon (the position of) supplication. The Prophet (peace be upon him) said in this regard: (Let some people desist from lifting their sight towards heaven while supplicating during prayer or else their sight will be snatched away.)

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Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on starting Salah (prayer) and on Ruku` (bowing).

First question from Fatwa No. 7527

Q 1: I am an Imam of one of the Masjids (mosque) known as Masjids Al-Jami` (the large mosques where Jumu`ah [Friday] Prayers are held). I have little knowledge. Once, one of the preachers in Al-Khafajy stood before the worshippers and said: "When one enters a Masjid and attends Ruku' with the Imam in congregational Salah, should pronounce two Takbirs; one for entering Salah and the other for Ruku'." Should one perform one or two Takbirs upon attending Ruku' with the Imam? May Allah reward you and guide you to the truth!

A: The follower should, when attending Salah while Imam is in Ruku',

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pronounce one Takbir for entering Salah while he is in a standing position. He is not required to say another Takbir. But it will be better, if he pronounces one Takbir for entering Salah and another one for Ruku'.

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The second question of Fatwa No. 7818

Q 2: If a person enters the Masjid (mosque) and finds the Imam in the state of Ruku' (bowing), should he recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]") twice (i.e. Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), then Takbirat-ul-Ruku` (saying: "Allahu Akbar [Allah is the Greatest]" before bowing), or just recite Takbirat-ul-Ihram then join the Imam in Ruku'?

A: He has to recite Takbirat-ul-Ihram while standing, then recite Takbirat-ul-Ruku` before he bows. In this case, he may only recite Takbirat-ul-Ihram.

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Raising Hands in Salah

The first question of Fatwa no. 2736

Q 1: Did the Messenger of Allah (peace be upon him) raise his hands at the beginning of Salah (Prayer), in Ruku` (bowing), standing up from Ruku`, and standing up from the second Rak`ah (unit of Prayer) to offer the third Rak`ah? Did he place his right hand on his left hand? Is this a Sunnah (supererogatory act of worship following the example of the Prophet) of the Messenger of Allah (peace be upon him)? Is there a confirmed authentic Hadith about leaving one's hands down at one's side? Please advise, so that we may adhere to the true Sunnah.

A: Raising hands in Salah in the positions mentioned in the question is a Sunnah of the Prophet (peace be upon him). It was authentically reported from `Abdullah ibn `Umar (may Allah be pleased with him) that he said, (I saw that whenever the Messenger of Allah (peace be upon him) began Salah, he used to raise both his hands up to the shoulders. He used to do the same on pronouncing Takbir (saying: "Allahu Akbar [Allah is the Greatest]") for Ruku` and on raising his head from it, when he used to say, "Sami`a-l-lahu liman hamidah" (Allah listens to those who praise Him). However, he did not do so (i.e. raising his hands) in Sujud (prostration).) In another narration, (The Messenger of Allah (peace be upon him)

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used to raise his hands up to the shoulders when beginning Salah.") Both Hadiths were narrated by Al-Bukhari, Muslim, and Abu Dawud. It was also authentically reported that (whenever Ibn `Umar (may Allah be pleased with him) began Salah, he used to pronounce Takbir and raise his hands. Ibn `Umar attributed this to the Prophet (peace be upon him).) Narrated by Al-Bukhari and Al-Nasa'i. This was also authentically reported in the Hadith narrated by Abu Hamid Al-Sa`idy from the Prophet (peace be upon him). As for placing the right hand on the left hand, it is one of the Sunan of Salah as well. It was narrated by Ahmad and Al-Bukhari, from Abu Hazim, from Sahl ibn Sa`d (may Allah be pleased with him) that he said, (People were asked to place their right hands on their left hands in Salah. Abu Hazim said, "As far as I know, this is attributed to the Messenger of Allah (peace be upon him).")

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The sixth question of Fatwa no. 6042

Q 6: It is reported in the Sunan (Hadith compilations classified by jurisprudential themes) of Al-Nasa'i on the authority of Malik ibn Al-Huwayrith that ﴾He saw the Messenger of Allah (peace be upon him) raising his hands up to his ears at the beginning of Salah, when bowing down, when lifting his head from the state of bowing, when prostrating, and when lifting his head from the state of prostration.﴿ **What can be understood from Malik's statement: "When prostrating"? Does this mean that the Prophet used to raise his hands upon prostrating and after having his right hand placed on his left? What is the degree of authenticity of this Hadith? Should we act upon it? How can we combine between the Hadiths in which the Prophet (peace be upon him) is reported to have raised his hands between the two Sajdahs (prostrations) and other Hadiths in which he is reported to have forbidden doing this?**

A: Some scholars have adopted the juristic precept of Tarjih (preponderance) in this respect. Preference is given to the Hadith narrated by Al-Bukhari and Muslim on the authority of Ibn `Umar (may Allah be pleased with both of them) which states that the Prophet (peace be upon him) did not use to raise his hands upon entering into the prostrating position or upon rising from prostration. Scholars have classified the Hadith which supports raising hands upon either of these two positions as a Hadith Shadh (a Hadith narrated by a trustworthy narrator, which is not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both). The reason is that this Hadith is contrary to the Hadith narrated by Al-Bukhari and Muslim which is of a more authentic degree. Other scholars have adopted the method of combining the apparent conflict between the Hadiths. According to them, all conflicting reports narrated in this regard are reconcilable. They further say that it is against the juristic norms to adopt the juristic percept of Tarjih in this case as it necessitates rejection of authentic narrations. These conflicting reports can be reconciled in that the Prophet (peace be upon him) would sometimes raise his hands upon prostrating and would not do it at other times. The view that does not support the raising of hands is preferable.

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The first question of Fatwa No. 6593

Q 1: What is the ruling on raising hands after standing up to perform the third Rak`ah, meaning, one finishes the first two Rak`ahs then stands to perform the third one. Is it permissible to raise hands while standing or not? Could you kindly substantiate your view.

A: It is an act of the Sunnah to raise the hands when standing to perform the third Rak`ah in the Salah which contains four or three Rak`ahs. This happens after rising from Tashahhud (sitting to invoke Allah's peace upon the Prophet) in the second Rak`ah. It is related by Al-Bukhari and others: (that Ibn `Umar (may Allah be pleased with them both) used to say takbir and raise his hands and when he intended to bow down, he used to raise his hands. He used to raise his hands when he says "Allah listens to those who praise Him". When he stood up from the two Rak`ahs, he used to raise his hands. Ibn `Umar (may Allah be pleased with them) ascribed this to the Prophet (peace be upon him).)

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The first question of Fatwa No. 11111

Q 1: How should the Takbir (saying: "Allahu Akbar [Allah is the Greatest]") after the first Tashahhud (sitting to invoke Allah's peace upon the Prophet) be recited? Should the person raise his hands when reciting the Takbir while sitting then stand up, or raise his hands just after he stands up? Which one is more preferable?

A: After the first Tashahud, a person should raise his hands and recite Takbir when he moves from the state of sitting to the state of standing.

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Placing the hands on the chest and by one's sides during Salah

Praying with hands to the sides

Sixth question from Fatwa No. 181

Q 6: Is Salah offered by a person who places his hand by his sides valid? Is it permissible to follow these people or whoever places their hands on their chest? May a person who places their hands by their sides be declared a disbeliever? Is it better to place hands on the chest or to place them by the sides after rising from Ruku` (bowing)? What did the Prophet (peace be upon him) used to do?

A: Placing the right hand over the left hand is an act of Sunnah. It has been reported by Al-Bukhari in his Sahih on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that ﴾The people used to be ordered to place their right hands over their left (in Salah).﴿ According to the narration of Muslim: ﴾He then placed his right hand over the back of his left palm.﴿

The Hadiths ordering the placement of the right hand over the left one are reported through many chains of transmission. For example, Al-Tirmidhy and Ibn Majah reported a similar Hadith on the authority of Qabisah ibn Halb from his father. Reporting it, Al-Tirmidhy ranked the Hadith as Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Ibn `Abdul-Bar reported a similar narration in his books: "Al-Tamhid" and "Al-Istidhkar" on the authority of Ghutayf ibn Al-Harith. Al-Daraqutny also reported it on the authority of Hudhayfah ibn Al-Yaman. He also reported it in the form of a Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Abu Al-Darda'. Likewise, Ibn Abu Shaybah reported it in the form of Marfu`. It is also reported by Ahmad and Al-Daraqutny on the authority of Jabir. It is reported by Abu Dawud on the authority of `Abdullah ibn Al-Zubayr.

Al-Bayhaqy reported a similar Hadith on the authority of `Aishah. He ranked this Hadith as Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish). Al-Daraqutny and Al-Bayhaqy also reported it on the authority of Abu Hurayrah. It is reported by Abu Dawud on the authority of Al-Hasan and Tawus as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Nasa'i and Ibn Majah also

reported it on the authority of Ibn Mas`ud. Ibn Sayyid Al-Nas said: Its narrators are the narrators authenticated by Bukhari and Muslim. Al-Hafizh said in his book, "Fath al-Bari", 'It has a good chain of transmitters'. Al-Tirmidhy said in his book called, "Al-Jami`" after mentioning the Hadith reported on the authority of Qabisah from his father: "Scholars from among the Companions of the Prophet (peace be upon him) and the followers acted according to these Hadiths. They believed that a person should place his right hand on his left hand during Salah. Some of them believe that a person should place both his hands directly above the navel while others believe that a person should place them under the navel. There is much flexibly in this regard."

It becomes clear that the Sunnah is to place the right hand over the left one. Therefore, if a person prays with their hands to their sides, then their Salah is valid, because placing the right hand on the left one is not one of the pillars, obligations, or requirements of Salah. Performing Salah behind an Imam who puts his hands to his side is permissible. Shaykh Al-Islam Ibn Taymiyyah said, "The so-called jurist from the followers of Madh-habs (Schools of Jurisprudence) who said that it is not permissible to be led by an Imam of other schools of Jurisprudence or by a person who may do anything that brings fault to Salah according to the school of the followers is falling into the abyss of dissension and heretical sects like Al-Rawafid, Al-Mu'tazilah, and Al-Khawarij who abandon Sunnah and support dissension and Bid'ah." He added,"Therefore, some extremists do not perform Salah behind an Imam who does not raise his hands upon starting Salah.

Others may refuse to be led by an Imam who makes Wudu' by little water or he who does not safeguard himself against the least impurity that does not affect his Salah. There are also many misguided behaviors that compel the followers of the same Madh-hab to abstain from performing Salah behind each other. This means that a student is not permitted to perform Salah behind his teacher. Consequently, Abu Bakr is not permitted to pray behind `Umar or `Aly behind `Uthman, and Al-Muhajirun and Al-Ansar were not permitted to perform Salah behind each other." He also added, 'The misguidance and corruption of these Madh-habs are well-known to all Muslims even if some people do not recognize that.' The predecessors of the Ummah (nation) from among the Companions and the second generation of the Ummah have agreed upon performing Salah behind each other even if they differ in some branches of jurisprudence, and obligations and invalidators of Salah. He who forbids the nation from performing Salah behind each other due to differences in these supplementary matters is one of those who commit misguidance and Bid'ah."

If one performs Salah behind any one who places his hands to his sides while standing in Salah, his Salah will be valid as he abandons Sunnah. He is not a disbeliever.

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The second question of Fatwa no. 893

Q 2: Most of people here are Malikis. They offer Salah (Prayer) while letting their hands drop down at their sides. Some of those

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who studied abroad in Al-Azhar and Madinah hold their arms in different positions. Hence, different forms of placing hands and letting them on sides are adopted. Please, advise.

A: A question was put forward to the Mufty (Islamic scholar qualified to issue legal opinions) (may Allah be merciful with him) about the ruling on the position of the arms during Salah. He gave the following answer, which is sufficient:

The original ruling on this is mentioned in the Qur'an and the Sunnah, and deduced from Istishab (presumption of continuity). As for the Qur'an, Allah (Exalted be He) says, ﴿Successful indeed are the believers.﴾ ﴿Those who offer their Salât (prayers) with all solemnity and full submissiveness.﴾ The Tafsir (interpretation) of this Ayah entails Khushu` (the heart being attuned to the act of worship) in Salah. The evidence is that holding the wrist of the left hand with the palm of the right hand, and doing this movement after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) contradicts Khushu`. Thus, it is prevented, while letting the hands drop down is nearer to Khushu`, so it is permissible.

The answer to this is that moving the hands until they are held together is a means, and the end is a Sunnah, as will be clarified later. The means takes the same ruling of their ends. This end is a Sunnah, as authentically reported from the Messenger of Allah (peace be upon him) through Tawatur (reporting a Hadith by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). Al-Tirmidhy and Ibn Majah narrated it from Qabisah ibn Halb from his father. Al-Tirmidhy said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). In their Sahih (authentic) Books of Hadith, Muslim and Ibn Khuzaymah narrated it from Wa'il ibn Hujr . Ahmad narrated it in Al-Musnad. Ibn `Abdul-Barr narrated it in "Al-Tamhid" and "Al-Istidhkar" from Ghutayf ibn Al-Harith . Al-Darqutny

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narrated it from Hudhayfah ibn Al-Yaman . Abu Al-Darda' is the narration source of Al-Darqutny and Ibn Shaybah in Marfu` form (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). Ahmad and Al-Darqutny narrated it from Jabir. Abu Dawud narrated it from `Abdullah ibn Al-Zubayr. Al-Bayhaqy narrated it from `Aisha and said it is Sahih (authentic). Al-Darqutny and Al-Bayhaqy narrated it from Abu Hurayrah. Abu Dawud narrated it from Al-Hasan and Tawus as Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Bukhari narrated it in his Sahih Book of Hadith. Ahmad narrated it in his Musnad from Sahl ibn Sa`d . Abu Dawud, Al-Nasa'y and Ibn Majah narrated it from Ibn Mas`ud. Ibn Sayyid Al-Nas said that its narrators are known for their authenticity. Al-Hafizh said in his book, entitled Al-Fath, that its Isnad

(chain of narrators) is good. Al-Tirmidhy said in his book entitled Al-Jami`, after mentioning the Hadith narrated from Qabisah from his father, "The knowledgeable people of the Sahabah (Companions) of the Prophet (peace be upon him) and Tabi`un (Followers, the generation after the Companions of the Prophet) said that a person should put their right hands on their left hands in Salah, while some said that they should be placed over the navel, and others said that they should be placed under the navel. There is much flexibility in that regard." This is the end of the words of Al-Tirmidhy.

As for the Sunnah, they had the following two pieces of evidence: **First,** it is narrated from Abu Hurayrah that the Prophet (peace be upon him) ﴾entered the Masjid (mosque), and a man entered after him to offer Salah. He then approached the Prophet (peace be upon him) and greeted him. He (peace be upon him) said to the man, "Go and offer Salah again, for you have not offered it properly." The man went and offered Salah again, then came to greet the Prophet (peace be upon him), who told him to repeat Salah again. The Prophet (peace be upon him) repeated this three times. The man said, "By Him Who has sent you with the truth, I cannot do better than that, so teach me." The Prophet (peace be upon him) said, "When you offer Salah, pronounce Takbir; recite whatever you know from the Qur'an; perform Ruku` (bowing) and remain quietly in that position; stand up

erectly; perform Sujud (prostration) and remain quietly in that position; sit down and remain quietly in that position; and perform Sujud again. Repeat these steps in each Rak`ah (unit of Prayer).﴿ Agreed upon by Al-Bukhari and Muslim. **The evidence** is that the Prophet (peace be upon him) did not tell the man to put his right hand on his left hand, even though this was a time of clarification. Scholars unanimously agreed that the Prophet (peace be upon him) may not delay clarification beyond the time of necessity. This is answered in two ways: **First,** the previous evidence on the permissibility of holding one's hands qualify the relevant Hadith. **Second,** the previous Hadith is irrelevant, as the disagreement is about desirability, not obligation. Therefore, leaving it out is an argument against those who consider it an obligation. It is known that the Prophet (peace be upon him) mentioned Fara'id (obligatory acts) only in that Hadith. **Second,** it is reported from Jabir ibn Samurah (may Allah be pleased with him) that he said, ﴾The Messenger of Allah (peace be upon him) came to us and said, "Why are you lifting your hands like the tails of headstrong horses? Be calm in Salah."﴿ Narrated by Muslim in his Sahih Book of Hadith and Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes).

The evidence is that he (peace be upon him) expressed disapproval of what some of his Sahabah (may Allah be pleased with them) did when they raised their hands, and asked them to be calm in Salah. His order entails obligation. Holding the left hand with the right hand after Takbirat-ul-Ihram contradicts the required calmness, and commanding a thing entails preventing its opposite. Thus, holding hands is prevented. If prevention is without any further evidence, it entails prohibition.

This can be answered in six ways: first, what was previously mentioned after the Ayah. **Second,** The reply to the Hadith of the man who did not offer Salah properly. **Third,** that this Hadith was said for a particular reason. It was reported from Jabir ibn Samurah (may Allah be pleased with him) that he said, ﴾When we offered Salah with the Prophet (peace be upon him), we used to say, "As-salamu `alaykum warahmatullah (May Allah's Peace and Mercy be upon you!)" and gestured with the hand on both sides. The Prophet (peace be upon him) told them, "Why is it that you gesture with your hands like the tails of headstrong horses? Be calm in Salah. It is enough for you to place your hands on your thighs and then pronounce Taslim (salutation of peace ending the Prayer) to your

brother who is to your right side and the one on your left side.) Narrated by Muslim. Even if it is mentioned for a specific reason, the general rule in

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the science of Usul-ul-Fiqh (principles of Islamic jurisprudence) in this issue is that a phrase is considered according to the generality of the text, not the specificity of the cause. However, there is evidence on the inapplicability of this generality on the issue of holding the left hand with the right one. When the general and specific evidence conflict each other, the specific one should be restricted to its case, because the specific evidence is stronger than the general one. In this case, the sayings, deeds and approval of the Prophet (peace be upon him) are all there. **Fourth,** that the evidences on holding hands are Mutawatir (reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible). **Fifth,** if general evidence is mentioned and the Sahabah unanimously agree on something otherwise, they could not have reached Ijma` (consensus) except on strong evidence. The Prophet (peace be upon him) said, (My Ummah (nation) cannot agree upon an error.) This Hadith is Mutawatir, as it was narrated through many chains of narration by many Sahabah with different words which revolve around the same meaning. Thus, Al-Tirmidhy mentioned Ijma` on this issue. Al-Hafizh ibn Hajar narrated from Ibn `Abdul-Barr that he said that no controversy was reported from the Prophet (peace be upon him) about it. Ibn Hajar related from Ibn `Abdul-Barr that this issue is unanimously agreed upon in the position of the hands over each other. Thus, it is concluded that this issue does not fall under the category of generality. **Sixth,** that the linguistic meaning of raising does not apply to

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this issue. Ahmad ibn Faris said in the lexicon of Maqayis Al-Lughah (entry of "Rafa`a" i.e. raise) that it denotes the opposite of placing. He also said in the entry of "Wada`a" (put) that it denotes lowering. The same denotation is also mentioned in Al-Lisan, Al-Qamus, and other lexicons. If this is verified, the deduction made from the saying of the Prophet (peace be upon him), (Why are you lifting your hands like the tails of headstrong horses?) is invalidated, as the evidence is on putting; not raising. For Istishab the original rule is letting the hands drop, just like the posture of a person before beginning Salah. **The answer to this** is that this original rule is approved if nothing contradicts it, as Istishab is used as evidence only in case there is nothing to contradict it. In this case, it is contradicted by the evidence on putting; so they invalidate it. Given all that was previously mentioned, they are the people who approve of letting the hands drop. Al-Nawawy said in his book Al-Majmu` Sharh Al-Muhadhab that Ibn Al-Mundhir narrated from `Abdullah ibn Al-Zubayr, Al-Hasan Al-Basry and Al-Nakh`y that he used to let his hands drop; not placing one of them on the other. This was also narrated by Al-Qady Abu Al-Tayyib from Ibn Sirin . Al-Layth ibn Sa`d said that a person should let them drop. If they stand for so long, they may put the right hand on the left hand to rest them a little. Ibn `Abdul-Hakam narrated from Malik that he used to place his hands on each other, while Ibn Al-Qasim narrated that he used to let his hands drop, which is the more famous opinion, and which is followed by all the people of Morocco. In his book "A`lam Al-Muwaqi`in", Ibn Al-Qayyim said

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after mentioning the Hadiths about the position of the hands in Salah, "These Athar (narrations from the Companions) were contradicted by the narration of Ibn Al-Qasim from Malik ." He said, "I would rather leave it." I know nothing else which contradicts it." In his book "Al-Muntaqa Sharh Al-Muatta'", Sulayman ibn Khalaf Al-Bajy said that the narrators from Malik disagreed concerning the placement

of the right hand on the left hand. Ashhab narrated from Malik that he said there is no harm in it, whether in a Fard (obligatory) or a Nafilah (supererogatory) Salah. Mutarraf and Ibn Al-Majashun narrated from Malik that he preferred it. The Iraqis narrated two narrations from Malik concerning this; one of them entails preference and the other entails prohibition. Ibn Al-Qasim narrated from Malik that he said there is no harm in it in a Nafilah, whereas he disliked it in a Fard. Al-Qady Abu Muhammad said that this does not mean placing the right hand on the left hand, but it is just out of support. What he said is the correct opinion, as there was disagreement about placing the right hand on the left hand; whether it is part of the acts done in Salah or not, not a means of support in which a Nafilah and a Fard take different rulings. He also said that it is prohibited to place (hands) as a form of support. Those who think Malik said this argued for this so that the ignorant people do not add it to the acts of Salah that have been authentically reported. Thus, it can be concluded that letting the hands drop is not a Sunnah; holding them is. No one's opinion should be considered if it contradicts the saying, deeds or approval of the Messenger of Allah (peace be upon him).

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The sixth question of Fatwa No. 949

Q6: What is the ruling on putting one's hands on one's side or putting one of them over the other during Salah (prayer)?

A: A similar question was sent to His Eminence Shaykh Muhammad Ibn Ibrahim Al-Shaykh (may Allah be Merciful with him). Therefore, we will mention his answer to this question. The answer is as follows:

The Sunnah of the Prophet (peace be upon him) in this regard is to put the right hand over the left one. Al-Bukhari reported in his Sahih on the authority of Sahl ibn Sa`d (may Allah be pleased with him) that he said: ("The people used to be ordered to place their right hands on their left forearms (in Salah).") It was mentioned in the narration reported by Muslim: "Then, he put his right hand on the back of his left hand." The Hadiths that ordered putting the right hand on the left one are mentioned in many chains of transmission. Al-Tirmidhy and Ibn Majah reported a similar Hadith from Qabisah Ibn Halb from his father. Al-Tirmidhy said after reporting it that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.) Ibn `Abdul-Bar mentioned it in Al-Tamhid and Al-Istidhkar on the authority of Ghutayf Ibn Al-Harith. Al-Daraqutny reported it on the authority of Hudhayfah Ibn Al-Yaman. Al-Daraqutny also reported it on the authority of Abu Al-Darda' as a Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), and likewise did Ibn Abu Shaybah. Ahmad and Al-Daraqutny reported it on the authority of Jabir.

Abu Dawud reported a similar Hadith on the authority of `Abdullah Ibn Al-Zubayr. Al-Bayhaqy also reported that on the authority of `Aishah. He said that it is a sound Hadith. Al-Daraqutny and Al-Bayyhaqy also reported it on the authority of Abu Hurayrah. Abu Dawud reported it on the authority of Al-Hasan and Tawus as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Nasa'i and Ibn Majah reported it on the authority of Ibn Mas`ud. Ibn Sayyid Al-Nas said that its men are known for their authenticity. Al-Hafizh Ibn Hajar said in Al-Fat-h that it has a good chain of transmitters. Al-Tirmidhy said in his book called Al-Jami' after mentioning the Hadith reported on the authority of Qabisah Ibn Halb from his father: "Scholars from among the Companions of the Prophet (peace be upon him) and the second generation of the Ummah (nation) and those who followed them worked according to these Hadiths. They believe that one should put his right hand on his left one during Salah. Some of them said that one should put both hands directly above the navel. There is no blame in doing this or that in this regard."

It is clear that the Sunnah is to put the right hand on the left one. Therefore, if a person performs Salah putting his hands on his side, then his Salah will be valid, because putting the right hand on the left one is not one of the pillars, obligations, or requirements of Salah. Performing Salah behind an Imam who puts his hands on his side is permissible.

Shaykh Al-Islam Ibn Taymiyyah said: "The so-called jurist from the followers of Madh-habs (Schools of Jurisprudence) who said that it is not permissible to be a follower of an Imam who contradicts them or does anything that brings fault to his Salah according to the followers is from those who support dissension and Bid'ah (rejected innovation in religion). He is also similar to Al-Rawafid, Al-Mu'tazilah and Al-Khawarij who abandon the Sunnah and support dissension and Bid'ah."

He added: "Therefore, some exaggerators said that one should not perform Salah behind an Imam who did not raise his hands upon starting the Salah. Some people refused to perform Salah behind an Imam who makes Wudu' with just a little water or he who does not safeguard himself against lesser impurity that does not affect his Salah. There are also many other misguided behaviors that compel the followers of the same Madh-hab to abstain from performing Salah behind each other. This means that a student is not permitted to perform Salah behind his teacher. Consequently, Abu Bakr was not permitted to perform Salah behind `Umar or `Aly behind `Uthman. Al-Muhajirun and Al-Answer were not permitted to perform Salah behind each other." He also said: "The misguidance and corruption of these Madh-habs are well-known to all Muslims even if some people fail to understand that. The predecessors of the Ummah (nation) from among the Companions and the second generation of the Ummah agreed upon performing Salah behind each other even if they differ with them concerning some of the branches of jurisprudence; the obligations and invalidators of Salah. Whoever forbids the nation from performing Salah behind each other due to differences in these supplementary matters is one of those who commit misguidance and Bid'ah."

If a person performs Salah behind someone who puts his hands on his side while he is standing in Salah, his Salah will be valid even though he abandons the Sunnah. He is not a disbeliever.

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The second question from Fatwa no. 1257

Q 2: some scholars may place their hands by their sides and others may place their hands on their chests during salah. Those who place their hands by their sides do not pray behind those who place their hands on their chests and vice versa. Please, give us the legal decision in this regard!

A: It has been authentically reported that the Prophet (peace be upon him) used to place his right hand over his left whether offering an obligatory or supererogatory prayer. This is the view of the Jumhur (dominant majority) of scholars which is the soundest view. However, Malik disapproved of it with regard to the obligatory prayer lest a person may lean on his hands placed against his body, and he allowed it in the supererogatory prayer. Abu Al-Walid Muhammad ibn Ahmad ibn Rushd mentioned in his book, "Al-Muqadimah", that placing the hands over each other on the chest is a desirable act of Salah. He added that Malik disapproved of it to be considered an obligatory act of Salah. According to the views of the scholars, it is permissible for people who place their hands on their chest to pray behind those who place their hands to their sides.

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The first question of Fatwa No. 1275

Q: (A) Some Muslims in our country prevent people from placing their hands on their chests in Salah (Prayer) in Al-Masjid Al-Jami`. Is it permissible for Ahl-ul-Sunnah (those adhering to the Sunnah) to neglect placing their hands on their chests so that they can pray with them in their Masjid, or should they leave them and offer Salah individually in their homes and place their hands on their chests?

(B) A Muslim places his hands on his chest in Salah while another Muslim lets his hands down. Which is better?

A: Placing the right hand on the left one while standing in Salah, is an act of the Sunnah (commendable acts) of Salah. The person who can place his right hand on his left hand upon his chest, should do so to obtain the reward of Allah (Exalted be He) for following the way of Allah's Messenger (peace be upon him). If the people in the Masjid are against this and the person fears initiating Fitnah (division) and causing harm among Muslims, he may neglect placing his hands upon his chest and may let them down in order to escape Fitnah and harm. However, it is not permissible for him to abandon the congregational Salah and offer Salah individually at home as long as the person knows that the Imam does not do any act of Kufr (disbelief). Congregational Salah in the Masjid is obligatory according to the authentically supported views of religious scholars. Accordingly, the person who prays while placing his right hand on the left one upon his chest is better and his Salah is better than that of the person who lets his hands down even though the Salah of both of them is valid.

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The first and second questions of Fatwa no. 4150

Q 1-2: What is the difference between Qabd (placing the right hand over the left when standing) and Sadl (letting them hang down by the sides)? Is there a Hadith or more indicating that the Prophet (peace be upon him) or any of his Companions performed Salah in a state of Sadl? A father kicked his son out of the house, because he (the father) saw his son offering Salah clasping his hands over each other. The father threatened the son that if he did not perform Salah letting his hands hang down by his sides, he would kick him out. How should the son deal with his father?

A: clasping the hands in Salah is to place the right hand over the left hand, and Sadl in Salah is to let them hang down by the sides. It is proven that the Prophet (peace be upon him) placed his right hand over his left during Salah, when standing to recite Qur'an, and when standing after rising from Ruku` (bowing). This is according to what is narrated by Ahmad and Muslim on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he ﴾saw the Prophet (peace be upon him) raising his hands and saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when he started to offer Salah. Then, he wrapped his cloak around himself and placed his right hand on his left. When he wanted to bow, he brought out his hands, then raised them and said Takbir, then bowed. When he said "Sami`a Allahu liman hamidah (Allah hears the one who praises Him)", he raised his hands, and when he prostrated, he prostrated between his hands.﴿ According to another narration related by Ahmad and Abu Dawud, Then, he placed his right hand

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over his left hand, wrist, and forearm. Similarly, Abu Hazim reported on the authority of Sahl ibn Sa`d Al-Sa`idy that he said, ﴾The people were ordered to place their right hand over their left forearm in Salah.﴿ Abu Hazim said, "I know that he attributed it i.e. the report, to the Prophet (peace be upon him)". Related by Ahmad and Al-Bukhari. There is no reported Hadith to prove that the Prophet (peace be upon him) let his arms hang by his sides when standing during Salah.

As for the father kicking out his son for his adhering to the Sunnah, this is utterly wrong. The son should behave kindly with his father even if he throws him out and causes him harm. However, he should not obey the father in the disagreement of the Sunnah. Allah (Exalted be He) says, ﴾But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience.﴿

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The first question of Fatwa No. 5852

Q 1: It is mentioned in the book entitled "Al-Mudawwanah Al-Kubrah" by Imam Malik (may Allah be merciful with him) (Vol. 1, Chapter on placing one hand over the other) that Malik was asked about placing the right hand over the left one during Salah (Prayer), and he answered: "I do not know this (to be done) in the obligatory Salah,

but I know that in Nawafil (supererogatory prayers). When a person stands for a long time, he may do so to support himself ." Does this mean that he does not like to place the right hand on the left hand during the obligatory Salah?

If it is said: "It is confirmed in the Sunnah to place the right hand on the left one," I would say: "Yes, this was confirmed by the narration of Malik in Al-Muwatta', so how could he say: "I do not know this while he is the one who related the Hadith in his Muwatta' and on his authority Al-Bukhari and Muslim transmitted the Hadith! Therefore, the meaning is: He does not prefer to act upon this Hadith. You know how vast is the knowledge of Malik, his adherence to the Sunnah, and the actions of the Companions. Does his saying abrogate the Hadith; taking into consideration that I have read some books of Usul-ul-Fiqh (principles of Islamic Jurisprudence) and Hadith and I am comforted by the (Islamic) fundamental which Malik followed that the consensus of the people of Madinah abrogates the Hadith if there is none of the Tabi`un (Followers, the generation after the Companions of the Prophet) who objects to this abrogation in any other country. If it is said: The saying of Malik: "I do not know" does not indicate the consensus of the People of Madinah, I would say that this is not true because if there was any disagreement in this concern, he would have known about it and if he had known about it, he would have mentioned it. However, if there was no disagreement, this would indicate that it is an agreed-upon matter. If it is said that he did not know a Hadith in this regard, and then when he knew it, he mentioned it in Al-Muwatta', this would be refutable by his saying: "But if a person stands long in Nawafil..." This indicates that Malik was acquainted with the Hadith but he interpreted the ruling (only) on Nawafil and not the obligatory Salahs like the issue of those who eat and drink forgetfully in Ramadan according to Imam Malik. There is another answer which is: He related the Hadith so that people would not think that he had acted contradictorily to the Hadith or that he did not know the Hadith. He knew the Hadith but did not act according to it. Another answer is: When the narrator narrates the Hadith,

it does not indicate the abrogation of the Hadith even if it is sound. Another answer is: Ibn Al-Qasim used to be one of the followers of Imam Malik who memorized the Muwatta'. If the Hadith was not abrogated, he would have refuted the saying of Imam Malik.

A: The Hadith is authentic according to all the scholars of Hadith including Malik ibn Anas (may Allah

be merciful with him) and it was not abrogated by the action of the people of Madinah or by another Hadith. Malik (may Allah be merciful with him) interpreted the Hadith as placing the right hand on the left in Nawafil Salah to support himself if he stands for a long time. In his view, a person does not have to do this in obligatory Salah. So he said: "I do not know that in obligatory Salah" He did not say: "I do not know" that would contradict his narration of this Hadith. He only interpreted the Hadith as he indicated before. Following the actions of the people of Madinah is not a decisive proof, as they are not infallible. Only the entire consensus of the nation is infallible.

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The fifth question of Fatwa No. 2139

Q 5: Is it an act of Sunnah to place the right hand over the left one on the chest while performing Salah (Prayer)?

A: The right hand should be placed on the back of the left hand, wrist, and forearm on the chest during recitation in the standing position at the beginning of Salah and whilst standing up straight after Ruku` (bowing) until performing Sujood (prostration). This is the way

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the Prophet (peace be upon him) performed Salah and it is his practical Sunnah (supererogatory act of worship following the example of the Prophet).

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Fatwa No. 2399

Q: A man said that those who place their hands over their chests after rising from Ruku` (bowing) are committing an act of Bid`ah (rejected innovation in religion). He tells people to let their hands down after rising from Ruku`. Is this view right or wrong? We hope that you could explain this to us with substantiated evidence. May Allah reward you best!

A: It is authentically reported from the Prophet (peace be upon him) that he used to place his right hand on the left one after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and after rising from Ruku` (bowing). Also it is authentically reported that he (peace be upon him) said: (Pray as you have seen me praying.) Therefore, placing the right hand on the left one upon one's chest is neither a Bid`ah nor a delusion. In fact, it is an act of the Sunnah (a commendable act).

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Fatwa No. 4777

Q: I am a respected young man in the community where I live. All thanks is due to Allah. After I finished studying in the local school here in Senegal, I started to call people to Allah (Exalted be He) and educate them. People welcomed this and accepted my calling them to belief in pure Tawhid (belief in the Oneness of Allah). They started to act upon the Qur'an and Sunnah being the two basic sources of religious knowledge after they used to neglect them. However, soon they reverted to their previous state when they noticed me praying with my right hand on the left upon my chest. They thought that I am initiating an innovation in the religion of Islam. I tried by all means to convince them that this is an act of the Sunnah. I even cited religious evidence to confirm that it is an act of the Sunnah but they refused to listen to me. Is there any religious evidence indicating that Allah's Messenger (peace be upon him) prayed with his hands down? Shall I be serving the call if I pray with my hands down like them to call them to pure Tawhid or I should continue praying with my right hand on the left one upon my chest and not caring whether they accept Tawhid and listen to me or not? I need your advice on this for I feel very confused. May Allah reward you best!

A: The authentically reported Sunnah from Allah's Messenger (peace be upon him) indicates that he used to place his right hand on the left hand upon his chest in Salah whether it was an obligatory or supererogatory Salah. However, it is not authentically reported from him (peace be upon him) that he prayed while letting his hands down. Allah (Exalted be He) says: ﴿Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴾

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Also, it is authentically reported from Allah's Messenger (peace be upon him) that he said: ﴿Pray as you have seen me praying.﴾ At the same time, dear brother, you need to show leniency when calling your people to the Way of Allah (Exalted be He), but do not abandon the Sunnah of Allah's Messenger (peace be upon him) because your people refuse to listen to you. You should be keen to call them to the fundamentals of Islam and Iman (Faith) as well as to subsidiary religious matters with wisdom, fair preaching, and argue with them in a way that is better. Perhaps Allah (Exalted be He) will make you the reason for guiding many people.

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Isti`adhah (seeking refuge with Allah from Satan), Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") and Du`a'-ul-Istiftah (opening supplication when starting the Prayer)

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The second question of Fatwa no. 3230

Q 2: Is Du`a'-ul-Istiftah (opening supplication when starting the Prayer) said before or after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?

A: Du`a'-ul-Istiftah is said after Takbirat-ul-Ihram. This is supported by authentic Hadiths narrated from the Messenger of Allah (peace be upon him).

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The first and second questions of Fatwa no. 8861

Q 1: should Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") be recited in Al-Fatihah (the opening surah) subvocally or loudly?

A: According to the most correct opinion of scholars, it should be recited subvocally before Al-Fatihah in every Rak`ah (unit of Prayer).

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Q 2: Should Du`a'-ul-Istiftah (opening supplication when starting the Prayer) be recited after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and before the recitation of Surah Al-Fatihah?

A: It is an act of Sunnah (a commendable act) to recite Du`a'-ul-Istiftah after Takbirat-ul-Ihram and before starting to recite Surah Al-Fatihah. It is authentically reported on the authority of Abu Hurayrah (may Allah be pleased with him) who said: (Allah's Messenger (may peace be upon him) used to observe silence for a short while between the takbir (at the time of opening the Prayer) and the recitation of the Qur'an. I asked him: Messenger of Allah, for whom I would give my father and mother in ransom, what do you recite during your period of silence between the takbir and the recitation? He said: I say (these words): "O Allah, remove my sins from me as You have removed the east from the west. O Allah! purify me from sins as a white garment is purified from filth. O Allah! wash away my sins with water, snow,

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and hail.") Narrated by Al-Bukhari and Muslim. You may refer to other formulas of Du`a'-ul-Istiftah that have been reported from the Prophet in the registers of Sunnah (whatever is reported from the Prophet) like the book entitled Al-Kalim Al-Tayyib (The Godly Word) by Ibn Taymiyyah and the book of Al-Adhkar (Devotions) by Al-Nawawi.

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The first question of Fatwa no. 389

Q 1: What is the evidence for the permissibility of reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") subvocally in a Jahri Salah (Prayer recited aloud)? Each Surah in the Qur'an is introduced with Basmalah, including Surah Al-Fatihah. Eventhough it consists of seven Ayahs, it is read as six Ayahs only, as we recite Basmalah subvocally.

A: The scholars who are of the opinion that Basmalah should be recited inaudibly in a Jahri Salah reached this conclusion on the basis that it is not an Ayah of each Surah, rather an Ayah of the Qur'an used to separate between Surahs, and also part of an Ayah in Surah Al-Naml. Thus, reciting it inaudibly in a Jahri Salah

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distinguishes between it and the Ayahs of the Surah, and also reconciles the evidences which differ on whether to recite it at the beginning of the Surah or not. The Hadith narrated from `Aishah (may Allah be pleased with her) states, (The Messenger of Allah (peace be upon him) used to begin Salah with Takbir, and recitation with "Al-Hamdu lillahi Rabbi Al-`Alamin" (Praise be to Allah, the Lord of the World - i.e. Surah Al-Fatihah).) and the Hadith narrated from Anas (may Allah be pleased with him) states, (I offered Salah behind the Prophet (peace be upon him), together with Abu Bakr, `Umar, and `Uthman. They used to begin recitation with "Al-Hamdu lillahi Rabbi Al-`Alamin." Muslim said, "They did not mention Basmalah.")

These Hadiths were interpreted as recommendations for not reciting it aloud, and not leaving it, in order to reconcile between both Hadiths.

As for reciting Al-Fatihah as only six Ayahs, this is not true according to Ijma' (consensus). Those who consider Basmalah an Ayah of each Surah count it as an Ayah of Al-Fatihah as well, followed by six

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Ayahs. Those who do not consider it an Ayah of Al-Fatihah consider (The Way of those on whom You have bestowed Your Grace) an Ayah, and the rest of the Surah until the end an Ayah, so they are seven Ayahs without Basmalah.

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The fourth question of Fatwa No. 2428

Q 4: Did the Messenger (peace be upon him) use to begin the Salah (Prayer) with (In the Name of Allâh, the Most Gracious, the Most Merciful) or with (All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).) ?

A: We know of no evidence affirming that the Prophet (peace be upon him) used to begin the recitation during Jahri Salah (Prayer recited out loud) by saying 'In the Name of Allâh, the Most Gracious, the Most Merciful' aloud. However, an authentic Hadith shows that he used to begin by saying: 'All praise and thanks are due to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)' loudly and saying 'In the Name of Allâh, the Most Gracious, the Most Merciful' inaudibly.

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The first question of Fatwa No. 3230

Q 1: Did the Prophet (peace be upon him) use to begin Salah with Basmalah ('Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]')?

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A: The authentic Sunnah shows that the Prophet (peace be upon him) used to say Basmalah before reciting Surah Al-Fatihah and other Surahs except Surah Al-Tawbah while performing Salah. However, he (peace be upon him) did not say it aloud in the Jahri Salah (Prayer recited out loud).

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The first question of Fatwa no. 8541

Q 1: regarding Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"), is it repeated in every rak`ah (unit of Prayer), or said in the first one only?

A: Saying Basmalah is legally required in every Rak`ah before reciting Al-Fatihah as well as before every Surah except for Surah Al-Tawbah.

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The fourth question of Fatwa no. 3716

Q 4: What is the ruling on reciting Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") during Salah (Prayer)? Some students say that Imam Malik prohibits reciting it in Salah.

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A: There is a difference of opinion among Fuqaha' (jurists) over whether a person should recite Basmalah in Salah or not. The matter is even disputed among the Malikis (followers of Imam Malik ibn Anas). The most appropriate view, however, is that it should be recited in a low voice during Jahri Salah (Prayer recited out loud).

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The second question of Fatwa no. 4683

Q 2: What is the ruling on reciting Basmalah (saying, "Bismillah Al-rahman, Al-rahim [In the Name of Allah, the Most Gracious, the Most Merciful]") in Salah?

A: The most correct view of the scholars is that a person who performs Salah should say Basmallah subvocally before reciting Al-Fatihah in every Rak`ah of his Salah in which the Qur'an is recited silently or loud, due to what is authentically reported on the authority of Anas ibn Malik (may Allah be pleased with him), that he said, (I performed Salah with the Prophet (peace be upon him), Abu Bakr, and `Uthman, I did not hear any of them saying Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]).) Narrated by Ahmad and Muslim. In another wording of the same Hadith, (I performed Salah behind the Prophet (peace be upon him), Abu Bakr, `Umar and `Uthman and they were not saying Bismillah Al-Rahman, Al-Rahim aloud.) Related by Ahmad and Al-Nasa'y with a Sanad (chain of narration) that is in accordance with the conditions of the Sahih.

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Seventh question from Fatwa no.(5634)

Q 7: Is it permissible for a person who performs Salah (prayer) to recite Bismillah-ir-Rahman ir-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful) after reciting Surah Al-Fatihah, then follow this by another Surah during Salah (prayer)? Should it be recited out loud or secretly?

A 7: If a person is to recite a beginning of a Surah after Al-Fatihah, they should first recite Basmalah (Bismillah-ir-Rahman ir-Rahim (In the Name of Allah, the Most Gracious, the Most Merciful)) in secret. However, if they are to recite a part of the middle or the last part of a Surah, they may not recite Basmalah.

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The fourth question of Fatwa no. 6307

Q 4: We notice that every Surah of the Holy Qur'an starts with Basmalah (saying, "Bismillah Al-Rahman, Al-Rahim [In the Name of Allah, the Most Gracious, the Most Merciful]"). Basmalah has also been mentioned in the Qur'anic Ayah (verse) which reads: ﴾Verily, here is delivered to me a noble letter﴿ ﴾"Verily it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:﴿ ﴾"Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission).' "﴿ **Does one have to recite Basmalah before every Surah of the Holy Qur'an or is it enough to recite it after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer)?**

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Most people do not recite it at the begining of recitation. They just start reciting from any part of the Qur'an. Is Basmalah one of the revealed Ayahs (verses) of the Holy Qur'an or an act of Sunnah? Hopefully you may illustrate this issue for us.

A: Basmalah has to be recited at the beginning of every Surah. It is not enough to recite it in the first Rak`ah (unit of Prayer) of Salah (Prayer). It is unanimously agreed upon that Basmalah is a verse of the Holy Qur'an.

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The third question of Fatwa no. 8678

Q 3: What is the ruling on a person who forgets to make isti`adhah (I seek refuge with Allah from the Satan) during or after Salah?

A: Observing Isti`adhah is an act of Sunnah. It does not matter if it is neglected intentionally or inadvertently in Salah.

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The second question of Fatwa no. 8864

Q 2: what should a person do if he yawns in Salah (Prayer)? Should he move his head slightly saying Isti`adhah (seeking refuge with Allah from Satan), knowing that movement is prohibited during Salah?

A: It is not necessary to move the head when uttering Isti`adhah during Salah or other situations. A person should say it subvocally taking into consideration that we have no legal evidence in support of saying Isti`adhah upon yawing whether in Salah or in other situations. Furthermore, the slight movement whilst praying is excused.

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Recitation in Salah

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First question from Fatwa no. (5232)

Q 1: The Messenger of Allah (peace be upon him) said: ﴾The imam (the one who leads congregational Prayer) is to be followed; so whenever he utters loud Takbir, you should repeat after him, and whenever he recites (Qur'an), you should listen attentively (to him).﴿ **The Messenger of Allah (peace be upon him) also said:** ﴾"Whoever is praying behind an imam, then the recitation of the imam is the recitation of the one who is praying behind him."﴿ **and Allah (May He be Exalted) says:** ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ **Whereas the Messenger of Allah (peace be upon him) also said:** ﴾The prayer of whoever does not recite Surat Al-Fatihah is invalid﴿ **Your Eminence, we would like you to answer us regarding the reconciliation of these evidences, for some people say that it is permissible for people who are Ma'mumin (persons led in prayer) in a Jahri congregational prayer to recite Al-Fatihah after uttering Ta'min (saying Amin after finishing the recitation of Al-Fatihah) out loud, even if the Imam is reciting out loud, is this permissible or not? May Allah grant you success. Moreover, if it is permissible for the Imam to keep silent after Ma'mumin pronounce Ta'min to give them space to recite Al-Fatihah, what is the situation of their Ta'min? We have read in some books that reciting Ta'min after the recitation of Al-Fatihah is enough for Ma'mumin and replaces reading Al-Fatihah. Answer us may Allah support you.**

A: The correct opinion of scholars' denotes the obligation of reciting Al-Fatihah for those praying alone, Imams, and those led in Salah with respect to both subvocal and loud Salahs, in pursuant to the authentic evidence in this specific regard. Whereas His Saying (May He be Exalted): ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ is generic, the same goes for the saying of the Prophet (peace be upon him): ﴾When the (the Imam) recites (the Qur'an), listen attentively (to him).﴿ Both the ayah and the Prophet's words apply to Al-Fatihah and other (Surahs). But they are qualified by the Prophet's Hadith: ﴾The prayer of whoever does not recite Surat Al-Fatihah is invalid﴿ as a way of reconciling the authentic evidences. As for the Hadith: ﴾"Whoever is praying behind an imam,

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then the recitation of the imam replaces the recitation of those led by him) , it is a Da`if (weak) one, as it is not valid to say that reciting Ta'min after the recitation of Al-Fatihah is enough for Ma'mumin and replaces reciting Al-Fatihah itself.

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Second question from Fatwa no. (6837)

Q 2: If a person joins the congregational Salah while the Imam is reciting Qur'an after Al-Fatihah in any loudly recited Salah (Prayer) such as Maghrib prayer, should this person recite Al-Fatihah first or not, as Allah (May He be Exalted) says: (So, when the Qur'ân is recited, listen to it, and be silent) **And if the person joins the Imam while he is still standing, and then as the person starts to recite (The Ayah) Al-Hamdulillah Rab-il-`Alamin, the Imam offers Takbir (for Ruku`[Prostration]), should the person follow the Imam or complete recitation to the end of Al-Fatihah?**

A: Reciting Al-Fatihah is obligatory for the Imam, the person praying alone and the Ma'mum (person led in prayer) in Jahr (out loud) or Secretly pronounced prayers, due to the general evidence of reciting Al-Fatihah in Salah. Whoever joins the congregational Salah and offers Takbir with the Imam should recite it (Al-Fatihah), but if the Imam offers Ruku` before the person completes its recitation, they should follow the Imam and in this case, and the Rak`ah will suffice them. Besides, whoever fully catches up with the Imam in a state of Ruku`, this will also suffice them and they are not obliged to read Al-Fatihah according to the most correct opinion of Scholars. In this case, reciting Al-Fatihah is not obligatory as a person will not be able to recite it. This is because of the famous Hadith

of Abi Bakrah that is narrated in Sahih Al-Bukhari .

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the first question from Fatwa no. 10314

Q 1: if a person forgets to recite Al-Fatihah, for example, in Zhuhr (Noon) Prayer, is his prayer valid? Answer us, may Allah bless you and grant you reward you with the best.

A: Reciting Al-Fatihah is an essential condition for the validity of Salah (Prayer) whether the person was leading others in Salah or was praying alone. The people being led in Salah have to recite it too if possible. If one forgets to recite it in one Rak`ah (unit of prayer), reciting it in the following Rak`ah will be sufficient. However, he has to offer an extra Rak`ah after prayer and make Sujud-ul-Sahw (Prostration of Forgetfulness) after Tashahhud (a recitation in the sitting position in last unit of Prayer) and before Taslim (salutation of peace ending the Prayer). There is no difference whether he was leading others in prayer or was praying alone. Those who pray behind the Imam are not required to recite it if they forget to recite it. The same applies to a person who starts Salah by joining the Imam in Ruku` (bowing). He is not required to recite Al-Fatihah in this case. This is based on the Hadith narrated by Abu Bakrah Al-Thaqafy.

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The third question of Fatwa no. 1500

Q 3: an Imam (the one who leads congregational Prayer) intentionally recites only Surah al-Fatihah in every Rak`ah (unit of Prayer). He says that the Messenger of Allah (peace be upon him) said to the man who fell short in offering his Salah: 'Recite what you memorize from the Qur'an.' Therefore, reciting a Surah is an act of Sunnah; if neglected, the obligatory Salah is still valid. Is his saying true? If a person forgets to recite a Surah after Al-Fatihah and does not offer Sujud-ul-Sahw (Prostration of Forgetfulness), is his Salah invalid or not?

A: The Sunnah of the Messenger of Allah (peace be upon him) is that after reciting Al-Fatihah in the first two Rak`ahs (unit of Prayer) of Zuhr (noon), `Asr (afternoon), Maghrib (sunset) and `Isha (Night) Prayers, he would follow it with a Surah of the Qur'an. This is also the case with the prayers of Fajr (dawn), Jumu`ah (Friday), Eid prayers, Salat-ul-Kusuf (Prayer for a solar eclipse) and Salat-ul-Khusuf (Prayer for a lunar eclipse). This is the established Sunnah of the Prophet (peace be upon him), and we do not know of any evidence indicating that he confined his recitation to Al-Fatihah only. Doing so is against the Prophet's Sunnah, those claiming that this is in accordance with the true Sunnah are in fault and are acting contrary to the authentic Hadith in this regard. Moreover, the Hadith of the man who fell short in performing his Salah should not be taken as evidence for such people, because the Prophet ordered the man to recite what he memorizes of the Qur'an, meaning, other Surahs in addition to Al-Fatihah as stated in many other Hadith. According to some narrations of this very report as related by Abu Dawud, (Say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite Al-Fatihah and what Allah wills (from the Qur'an).) This direct text may settle the dispute.

Secondly: The said Hadith was mentioned in a state of teaching the man

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where he had gone wrong in his Salah, and as such, it is not to be taken as an excuse that other ways are not obligatory, otherwise, other matters such as the intention in Salah and offering Taslim upon finishing it will not be obligatory either. As for forgetting to recite a Surah of the Qur'an after Al-Fatihah, this does not necessitate Sujud-ul-Sahw (Prostration of Forgetfulness) according to the more correct view of scholars.

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The fifth question of Fatwa no. 6592

Q 5: is it permissible to recite a long or short Surah in the first Rak`ah (unit of Prayer) of Salah (Prayer), as many people recite a short Surah in the first Rak`ah and a longer one in the second.

A 5: It is an act of Sunnah to recite a long Surah in the first Rak`ah after Al-Fatihah and a shorter one in the second Rak`ah, due to what is narrated by Abu Qatadah (may Allah be pleased with him) ﴾that the Prophet (peace be upon him) used to recite in the first two Rak`ahs of Zuhr (noon) Prayer Al-Fatihah followed by a Surah from the Qur'an, and only recited Al-Fatihah in the second two Rak`ahs. He would raise his voice so we could hear him. He prolonged the first Rak`ah compared to the second one. He would do the same in `Asr (afternoon) and Fajr (dawn) Prayers.﴿ Reported by Al-Bukhari and Muslim, and this is the wording of Al-Bukhari. However, if

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two equal Surahs are recited or the second is longer, there is nothing wrong with that, for the Prophet (peace be upon him) occasionally did that. It is authentically reported that he used to recite in Jumu`ah (Friday) Prayer Surah Al-A`la in the first Rak`ah and Al-Ghashiyah in the second, which is a little longer.

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The third and sixth questions of Fatwa no. 5519

Q: What is the order of reciting Surahs of the Qur'an in the Rak`ahs (units of Prayer) of Salah (Prayer)? For example: If I recite the first Ayahs (Qur'anic verse) of Surah Al-Baqarah in the first Rak`ah of `Isha' (Night) or Fajr (Dawn) Prayers, am I permitted to recite any short Surah and vice versa, or to recite Surah Al-Ghashiyah in the first Rak`ah and Surah Al-Sharh in the second?

A: You should recite Surahs of the Qur'an in Salah according to their order in the Mus-haf (Arabic copy of the Qur'an), but if you do otherwise as in the case of reciting Surah Al-Ghashiyah in the first Rak`ah and Surah Al-A`la in the second, this is permissible, but it is preferable not to do so.

Q 6: Is it enough for an Imam to recite Al-Fatihah only in the last two Rak`ahs of a four-Rak`ah Salah? Is he obliged to recite Al-Fatihah only? If he adds a Surah, is this wrong? As for the Ma'mum (a person being led by an Imam in Prayer), is it sufficient for him to recite Al-Fatihah in every Rak`ah, or should he add any Surah of

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the Qur'an?

A: Reciting Al-Fatihah is a Rukn (integral /pillar) in all Rak`ahs of Salah on the part of the Imam, the person performing Salah on his own, and the Ma'mum (a person being led by an Imam in Prayer). Each should recite Al-Fatihah in the last two Rak`ahs of a four-Rak`ah Salah and the last Rak`ah of Maghrib (Sunset) Prayer, with the exception of Zhuhr (Noon) Prayer in which it is occasionally Mustahab (desirable) to recite a Surah approximately equal to Al-Fatihah, because it is authentically reported that the Prophet (peace be upon him) did that as indicated in the Hadith narrated on the authority of Abu Sa`id (may Allah be pleased with him).

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The fourth question of Fatwa No. 8541

Q 4: Is it obligatory to recite the Surahs in the first two Rak'ahs in the Qur'anic order? For example, I recite Surah Al-Fatihah and Surah Al-Takathur in the first Rak`ah, should I recite Al-Fatihah and the Surahs that follow or precede Surah Takathur in the Qur'anic order in the second Rak`ah?

A: It is preferable that the Surahs you recite after Al-Fatihah in the first and second Rak`ahs come in their order as in the Qur'an. If you recite in the first Rak`ah Surah Al-Takathur, then you should recite in the second Rak`ah the Surahs that follow it like Surah Al-`Asr or Al-Humazah. If you recite the Surahs that precede it like Surah Al-Tin and so on, there would be no harm in doing so. However, it is preferable to consider the order of the Surahs

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when reciting the Glorious Qur'an whether in or outside Salah just as the Sahabah (Companions) of Allah's Messenger (peace be upon him) used to do.

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The third question of Fatwa No. 9191

Q3: What is the reasonable amount of Qur'an an Imam should recite in Jahri Salah (Prayer recited out loud) taking into consideration that there are very old men present? How long should be the interval between the Adhan (call to Prayer) and the Iqamah (call to start the Prayer)?

A: The matter differs according to the circumstances of the people who are performing congregational Salah at this Masjid (mosque). Every Imam should take into consideration the circumstances of the people who are performing Salah behind him. The Prophet (peace be upon him) said: ("Whoever leads people in prayer should lighten it, because there are among them the minor, the aged, the weak, and the one who has to finish his affairs.") This Hadith was reported by Al-Bukhari and Muslim.

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The second question of Fatwa no. 5127

Q 2: What is the Islamic ruling on subvocal recitations during the first two Rak`ahs (units of prayer) of Maghrib (Sunset) and `Isha' (Night) Prayers?

A: It has been authentically reported that the Prophet (peace be upon him) used to recite the Qur'an aloud in the two Rak`ahs of Fajr (Dawn) Prayer and the first two Rak`ahs of Maghrib (Sunset) and `Isha' (Night) Prayers. Loud recitation during these prayers is an act of Sunnah (commendable act). The Prophet's Ummah (nation) is obliged to follow in his footsteps, as Allah (Exalted be He) says: ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.﴿ It is also authentically reported that the Prophet (peace be upon him) said: ﴾Pray as you have seen me praying.﴿ If, however, a person recites the Qur'an in a low voice during a Jahri Salah (Prayer recited out loud), they will be doing an act contradicting the Sunnah (whatever reported from the Prophet) though their prayer is not nullified.

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The first question of Fatwa No. 10566

Q 1: What is the ruling on raising the voice when reciting the Qur'an while offering Maghrib (Sunset) and 'Isha' (Night) prayers for one who performs Salah individually? What is the ruling on performing Salah (Prayer) individually before the time of work since I work night shifts where I have a lot of work to do and I can not offer these Salahs during the time of work? Is this permissible keeping in mind that there is a group of people who offer congregational Salah at the same Masjid (mosque)? I appreciate your guidance, may Allah guide you!

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A: It is permissible to raise the voice while reciting the Qur'an in Jahri Salah (Prayer recited out loud) even if the person is praying individually. The obligatory Salah must be offered in the Masjid in congregation with other Muslims. It is not permissible to postpone it due to work.

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The second question of Fatwa No. 10751

Q2: Is following the rules of reciting the Qur'an obligatory during Salah (prayer)? What is the evidence for that?

A: Allah (Glorified and Exalted be He) orders us to recite the Qur'an and to give every letter its due right. Allah says: ﴾And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.﴿ The Prophet (peace be upon him) used to recite the Qur'an in a slow style and pleasant tone by giving every letter its due right as if saying it alone. He also used to pause after every Ayah (verse) and prolong his voice in the letters that should be prolonged. He used to prolong the word "Al-Rahman" (the Merciful) and "Al-Rahim" (the Compassionate). Moreover, he used to seek refuge in Allah against the accursed devil at the beginning of his recitation.

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The first question of Fatwa no. 4276

Q 1: Is it permissible during Salah (Prayer) to recite one Ayah (verse) of the Qur'an in the different standard modes of recitation? For example, is it permissible to change the deverbative 'malik' (owner) in the Ayah: (The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)) **into the past verb 'malaka' (owned)? What is the ruling if this is not permissible?**

A: It is authentically established that the Prophet (peace be upon him) did not recite one word of the Qur'an in two different modes of recitation while in Salah. No one of his Sahabah (Companions, may Allah be pleased with them all) or the Rightly Guided Caliphs is reported to have done this. This practice should be avoided as it constitutes a disapproved act of Bid`ah (rejected innovation in religion). Besides, this practice opposes the Hadith in which the Prophet (peace be upon him) said: (He who innovates things in our affairs for which there is no valid (reason) (commits sin) and these are to be rejected.) In another narration, it is stated: (He who does any act for which there is no sanction from our behalf, that is to be rejected.) Salah is, however, valid.

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Fatwa no. 7391

Q: why do we recite a Surah after Al-Fatihah in the first two Rak`ahs and neglect them in the last two Rak`ahs?

A: We do so following the example of our Prophet (peace be upon him). It has been authentically reported that he did

this. However, no report proves that he recited Surahs in the last two Rak`ahs after Al-Fatihah except in Zhuhr (Noon) prayer. It has been authentically narrated on the authority of Abu Sa`id and related by Muslim what indicates that he (peace be upon him) used to recite occasionally a complete Surah or some Ayahs (Qur'anic verse) after Al-Fatihah in the third and fourth Rak`ahs, but shorter than those recited in the first two Rak`ahs.

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The fourth question of Fatwa No. 12470

Q4: I led four persons in Fajr (dawn) Prayer. In the first Rak`ah (unit of Prayer) I recited Surah Al-Fatihah and some Ayahs (verses) from the beginning of Surah Sad. In the second Rak`ah, I recited Surah Al-Fatihah and also completed reciting other Ayahs of Surah Sad. I unintentionally skipped reciting one Ayah in Surah Sad in the second Rak`ah. I remembered this missed Ayah after reciting four other Ayahs. Then, I hesitated between re-reciting the missed Ayah and continuing with my recitation. I continued my recitation without reciting the Ayah I had forgotten. What should I do in this case? Should I re-perform my Salah (prayer)? Is my Salah valid? What about the Salah of the people led by me? Should they perform their Salah again? If we have to re-perform our Salah, should we do that in congregation? Moreover, it is difficult for us to gather again, as we all live in different cities.

A: Unintentional missing of an Ayah during recitation in Salah after reciting Al-Fatihah does not affect the

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validity of your Salah or the Salah of those who were following you.

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The first question of Fatwa No. 9815

Q 1: Is it permissible for an Imam (the one who leads congregational Salah) to recite the Qur'an from the Mus-haf (Arabic copy of the Qur'an) during Jahri Salah (Prayer recited out loud) in times other than Ramadan for the benefit of people?

A: If necessary, it is permissible to recite the Qur'an from the Mus-haf during the obligatory and supererogatory Jahri Salah in Ramadan as well as during other months.

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Second question from Fatwa No. 10260

Q 2: Though I constantly try to teach Surah Al-Fatihah (the opening chapter of the Qur'an) to my mother and sisters, they cannot memorize it properly. What is the ruling on their Salah (Prayer)?

A: Reciting Al-Fatihah is an essential condition for the validity of Salah. Women have to learn and memorize it.

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Their guardian has to keep teaching them what they have to recite during Salah. However, if Salah time is due and they are still incapable of reciting it, they may recite whatever they can. Their Salah is considered valid. This is based on the general ruling implied in the Qur'anic Ayah (verse) which reads: (Allâh burdens not a person beyond his scope.) In another Ayah Allah (Exalted be He) says: (Allâh does not want to place you in difficulty) Allah (Exalted be He) also says: (So keep your duty to Allâh and fear Him as much as you can) A person who is unable to memorize Al-Fatihah should be taught to say: 'subhan Allah wal-hamdu lillah wallahu akbar wala hawla wala quwata illa billah' (glory be to Allah. Praise be to Allah. Allah is the Greatest. There is no might and no strength but in Allah, the High, the Greatest). This Du`a' is based on the Hadith narrated by Abdullah Ibn Abu Awfa (may Allah be pleased with him) who said: (A man came to the Prophet (peace be upon him) and said, "I cannot memorize anything from the Qur'an, so teach me something which is sufficient for me." He said, "Say: 'Subhan Allah' (glory be to Allah), 'al-hamdu lillah' (praise be to Allah), 'la ilaha illa Allah' (there is no god but Allah), 'allahu akbar' (Allah is the Greatest), and 'la hawla wa la quwwata illa billah al-`aliyy al-`azhim' (there is no might and no strength but in Allah, the High, the Greatest).") Narrated by Ahmad, Abu Dawud, and Al-Nasa'i. It is classified as Sahih (authentic) by Ibn Hibban, Al-Daraqutni, and Al-Hakim.

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reciting Qudsi Hadith instead of the Qur'an in Salah

Fatwa no. 9391

Q: Why is it not permissible to recite Qudsi Hadith (Revelation from Allah in the Prophet's words) in Salah, as they are Allah's words like the Qur'an? As for the difference between both, it is known.

A: Salah is an Ibadah (worship) that is Tawqifiy (bound by a religious text and not amenable to personal opinion). The Qudsi Hadith, though being a Wahy (revelation) from Allah, are not the same as Qur'an. Allah (Exalted be He) commands His Slaves through His Prophet's words and actions (peace be upon him) to recite the Qur'an, not the Qudsi or prophetic Hadith in Salah. Allah did not make it incumbent upon His Slaves to recite them instead of Al-Fatihah or the Surah that follows it. Also, there is no evidence in the Qur'an or the Sunnah indicating that whatever was revealed from Allah should be recited in Salah, otherwise the prophetic Hadith would have been recited in it. All these matters are Tawqify and not subject to Ijtihad (juristic effort to infer expert legal rulings), Ta`lil (logical and methodical reasoning), or personal opinions.

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Correcting the Imam during Salah

The fourth question of Fatwa No. 6615

Q 4: One night I took the Mus-haf (Arabic copy of the Qur'an) with me to the Masjid (mosque) to follow the Imam while reciting in Tarawih prayer (special supererogatory night Prayer in Ramadan). When reciting, the Imam erred, so I corrected him. I did so several times, but I stopped correcting him, because he made many mistakes. Was I sinful for this?

A: It is permissible for the Ma'mum (a person being led by an Imam in Prayer) to correct the Imam when the latter errs or forgets something during recitation.

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The second question of Fatwa No. (9414)

Q 3: An Imam (one leading people in Salah) made a mistake when he forgot to recite an Ayah (Qur'anic verse). Only four hours later, one of those who were offering Salah behind the Imam told him about his mistake. Should he repeat the Salah?

A: It is permissible for a person led by an Imam to correct his Imam, if the Imam makes a mistake while reciting the Qur'an. However, if the Imam is not corrected by anybody, his Salah is still valid and may not be repeated unless the verses missed are from Surah Al-Fatihah.

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Salah of a mute person

The first question of Fatwa no. 13314

Q 1: There is a mute and illiterate person who has neither memorized Surah Al-Fatihah nor any part of the Qur'an. He is unable to learn Al-Fatihah which is obligatory for performing Salah. What should he do?

A: He should pray according to his capability. If he is able to say Al-Fatihah, he is obliged to recite it even if he does so from a written sheet or from the Mus-haf (Arabic copy of the Qur'an). If he cannot recite Al-Fatihah, he may proclaim: "Subhan Allah [Glory be to Allah], Alhamd Lillah [Praise be to Allah], La Ilaha Illa Allah [There is no deity but Allah], and Allahu Akbar [Allah is the Greatest]".

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The first question of Fatwa No. 5343

Q1: How can a deaf-mute person or a deaf person

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perform Salah (prayer)?

A: A deaf or a deaf-mute person should do so according to his abilities. Allah (Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ and says: ﴾Allâh does not want to place you in difficulty﴿ Allah also says: ﴾Allâh intends for you ease﴿ and ﴾So keep your duty to Allâh and fear Him as much as you can﴿

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Performing Salah in non-Arabic language

First question from Fatwa No. 4211

Q: Is it permissible to perform Salah (Prayer) in a non-Arabic language?

A: It is not permissible to perform Salah in non-Arabic languages, if a person is able to offer it in Arabic. A Muslim should learn in Arabic the indispensable matters of religion such as Surah Al-Fatihah, Tashahhud (sitting to invoke Allah's peace upon the Prophet), Tasmi` (saying: "Sami`a Allahu liman hamidah [Allah listens to those who praise Him]")," when standing after Ruku`), Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]"), Tasbih (saying: "Subhan Allah [Glory be to Allah]") in

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Ruku` (bowing) and Sujud (prostration). He should also learn the saying of "Rabby Ighfir Le" (O my Lord, forgive me) between the two prostrations and salutation. As for those who are unable to speak Arabic, they should recite all that is mentioned in their tongue except for Al-Fatihah and other surahs of the Qur'an which are not valid to be recited in non-Arabic language. So, they should replace them with glorification, praising, saying "La Ilaha Illa Allah" (no deity worthy of worship but He) and Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). It is reported on the authority of `Abdullah ibn Abu Awfa (may Allah be pleased with him) that he said: (A man came to the Prophet (peace be upon him) and said, "I can not memorize anything from the Qur'an, so teach me something which is sufficient for me." He (peace be upon him) said, "Say 'subhana Allah' (glory be to Allah), 'Al-hamdu lillah' (praise be to Allah), 'La Ilaha Illa Allah' (there is no god but Allah), Takbir (saying: "Allahu Akbar [Allah is the Greatest]"), and 'la hawla wa la quwwata Illa billah Al-`Aly al-`Azhim' (there is no might and no strength but in Allah, the High, the Greatest).") The Hadith is related by Ahmad, Abu Dawud and Al-Nasa'i. It was classified as Sahih Hadith by Ibn Hibban, Al-Daraqutny and Al-Hakim. Allah (Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) The Prophet (peace be upon him) also said: (When I command you to do anything, do of it as much as you possibly can.) They may do so till they learn the Arabic Language and they have to hasten to do so.

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Reciting two Surahs in one Rak`ah

The eighth question of Fatwa No. (4769)

Q 8: Is it permissible for an Imam or a person offering Salah individually to recite two Surahs in one Rak`ah (unit of Prayer) of the prescribed Salah (prayer)?

A: Yes, it is permissible, for the Hadith recorded by Al-Bukhari and others to the effect that: (A man of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) used to lead the Ansar in Salah (prayer) in the Masjid (mosque) of Qiba' and it was his habit to recite "Qul-huwa-l-lahu ahad" (Say: He is Allah the one [Surah: 112]) (after Al-Fatihah) whenever he wanted to recite anything in Salah. When he finished that Surah, he would recite another one along with it. He followed the same procedure in each Rak`ah. His companions discussed this with him, and said, "You recite this Surah and do not consider it sufficient and then you recite another.Therefore, will you recite it alone or leave it and recite another one?" He said, "I will never leave it and if you want me to be your Imam on this condition then it is all right; otherwise I will leave you." They knew that he was the best amongst them and they did not like anyone else to lead them. When the Prophet (peace be upon him) went to them as usual, they informed him about it. The Prophet (peace be upon him) addressed him and said, "O so and so, what forbids you from doing what your companions ask you to do? Why do you read this particular Surah every Rak`ah?" He replied, "I love this Surah." The Prophet (peace be upon him) said, "Your love for this Surah will make you enter Paradise.") Moreover, Al-Bukhari reported Abu Wa'il to have said:

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(A man came to Ibn Mas`ud (may Allah be pleased with him) and said, "I recited the Mufassal (Surahs) at night in one Rak`ah." Ibn Mas`ud said, "This recitation is (too quick) like chanting poetry. I know the identical Surahs which the Prophet (peace be upon him) used to recite in pairs." Ibn Mas`ud then mentioned twenty Mufassal Surahs including two Surahs from those Surahs begin with [Ha, Mim] (which the Prophet (peace be upon him) used to recite) in each Rak`ah.)

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A Ma'mum's (a person being led by an Imam in Prayer) recitation of the Qur'an in Prayer

Fatwa No. 1689

Q: When a person joins Salah (prayer) while the Imam is in Ruku` (bowing) and about to say "Sami'a Allah Liman Hamidah" (Allah hears he who praises Him), some people say to him: "You have to follow the Imam," while others say: "You have to recite Surah Al-Fatihah."

A: If a person joins the Salah while the Imam is in Ruku` before raising his head,

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it will be as if he had attended a complete Rak`ah. The evidence for this is the Hadith reported by Abu Bakrah Al-Thaqafy (may Allah be pleased with him) ("He reached the Prophet (peace be upon him) in the mosque while he was bowing in prayer, then he bowed before joining the row and mentioned it to the Prophet (peace be upon him). The Prophet said to him: May Allah increase your love for the good, but do not repeat it again (bowing in that way).") This Hadith was reported by Ahmad, Al-Bukhari, Abu Dawud, Al-Nasa'i and Ibn Hiban. The Hadith clearly indicate the valid realization of the Rak`ah, as the Prophet (peace be upon him) did not ask him to repeat it. The basic rule in legislation is generality. This is said by the Four Imams (Imams Abu Hanifah, Malik, Al-Shafi`y, and Ahmad) and the majority of scholars.

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The first and second questions of Fatwa no. 1752

Q 1: if a person misses the first two Rak`ahs (units of prayer) during the Maghrib (Sunset), `isha' (Night) Prayers or the two Rak`ahs of Fajr (Dawn) Prayer, should he complete these Rak`ahs while reciting in a loud voice?

A: If a person misses the first two Rak`ahs (units of prayer) during the Maghrib (Sunset), or `Isha' (Night) Prayers, the Rak`ahs which he prays with the Imam are considered the first part of his Salah. This is the most appropriate view held by scholars. Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said, (When you hear the Iqamah (call to start the Prayer), proceed to offer the prayer with calmness and solemnity and do not make haste. And pray whatever you are able to pray and complete whatever you have missed.) Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Abu Dawud, Al-Tirmidhy, Al-Nasa'y, and Ibn Majah) except for Al-Tirmidhy. Latecomers have to complete the Rak`ahs they missed after

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the Imam makes Taslim (salutation of peace ending the Prayer). The Rak`ahs which they pray with the Imam are considered to be the first part of their Salah while the last part of it include the remaining Rak`ahs which they have to complete after the Imam finishes the Salah.

As for the last two Rak`ahs missed in `Isha', they should recite only Al-Fatihah in a low voice after the Imam makes Taslim. If they missed one Rak`ah in the Fajr Prayer, they will have to recite Al-Fatihah and a Surah aloud because Fajr is a Jahri Salah (Prayer recited out loud). This can not be said to disagree with the Hadith narrated by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (When the words of Iqamah are pronounced, none of you should run to it (to join the prayer) but walk with tranquillity and dignity, and pray what you are in time for and complete what has gone before (what the Imam has completed).) The Arabic word 'qada' means 'completeness'. (So when you have accomplished your Manâsik, remember Allâh as you remember your forefathers or with a far more remembrance.) Allah (Exalted be He) also says, (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land)

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The word 'qada' (completeness) stated in the above two Ayahs is close in meaning to the one mentioned in the Hadith. 'Qada' can not be understood here in the sense of Fiqh (jurisprudence) as it is a modern terminology inapplicable to the texts of Shari`ah (Islamic Law).

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Q 2: is it permissible for a Ma'mum (a person being led by an imam in Prayer) to recite Qur'an along with the imam (the one who leads congregational Prayer)?

A: According to the most preponderant opinion of scholars, reciting Al-Fatihah is obligatory upon the person praying, whether it is the Imam or Ma'mum, in subvocal or loud Salah, in supererogatory or obligatory Salah, and whether the Ma'mum hears the recitation of the Imam or not, because of the general meaning of the Hadith narrated on the authority of `Ubadah ibn Al-Samit. It is also related by Al-Bukhari and Muslim on the authority of `Ubadah ibn Al-Samit (may Allah be pleased with him) that the Messenger of Allah said, ﴾The Salah of whoever does not recite Surat-ul-Fatihah is invalid.﴿ Thus, the validity of Salah is dependant upon the recitation of Al-Fatihah. This general rule is not submitted to any exception. Also, if the rejection of validity is expressed in the legal texts, it designates the legal fact of the essence of the act not the perfection of the same unless otherwise is proved. However, there is no evidence here to suggest any other probability according to the most correct view of scholars.

As for what the Hanafis use as evidence that the Ma'mum should not recite Al-Fatihah based on the Hadith narrated by Jabir (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Whoever prays

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behind the Imam, then the Imam's recitation will count as his recitation﴿ , it is a Da`if (weak) Hadith. Ibn Hajar said in his book Al-Talkhis: This is a famous Hadith reported on the authority of Jabir and has many ways of transmission attributed to a group of Companions but they are all dubious. Assuming it is authentic, it should be qualified by the report related by Abu Dawud on the authority of `Ubadah ibn Al-Samit that he performed Salah behind Ibn Abu Nu`aym who was reciting loudly, and as such, `Ubadah recited Al-Fatihah. When Salah was finished, some people who heard `Ubadah reciting the Qur'an said to him: We heard you reciting Al-Fatihah while Abu Nu`aym was reciting loudly. He said: Yes, I did ﴾Once the Messenger of Allah (peace be upon him) finished a Salah (Prayer) in which he had recited (the Qur'an) loudly, he then asked: Did any of you recite along with me just now? Some said: 'Yes', Messenger of Allah. He said: Then, do not do it! I wonder what is the matter with me that I am hard put to recite the Qur'an. Thus, do not recite if I recite loudly except for Umm-ul-Qur'an (Surah Al-Fatihah).﴿ This is `Ubadah, the narrator of the Hadith, admitting that he recited Al-Fatihah behind the Imam, for he understood that the prohibition was not referring to the recitation of Al-Fatihah behind the Imam when reciting loudly. Furthermore, the general Ayah (Qur'anic verse):

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﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ As for the authentic report: ﴾When he i.e. Imam, recites (the Qur'an), keep silent,﴿ it is qualified by the report mentioned above, narrated by Abu Dawud on the authority of `Ubadah ibn Al-Samit. It definitively

proves the recitation of Al-Fatihah on the part of those led by an Imam in Jahri Salah. The basic rule states, 'When conflict arises between a specific statement and a general one, they should be reconciled to be effective together instead of neglecting one of them.' It is also related by Muslim and Abu Dawud on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Whoever performs a Salah without reciting Um Al-Qur'an (Al-Fatihah) in it, his Salah is imperfect, imperfect, imperfect.﴿ Al-Sa'ib, the freed slave of Hisham ibn Zuhrah asked: O, Abu Hurayrah, sometimes I perform Salah behind an Imam. Thereupon Abu Hurayrah pressed his arm and said: 'Recite it silently, Persian.' This reply on the part of Abu Hurayrah to Al-Sa'ib, the narrator of the Hadith from him indicates that he (Abu Hurayrah) grasped the meaning of the Hadith that

the Ma'mum is allowed to recite Al-Fatihah in Salah, but silently as he understood.

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Sixth question from Fatwa No. 6428

Q 6: What is the ruling on reciting Al-Fatihah when offering Jahri Salah (Prayer recited out loud) behind an Imam? Is it Wajib (obligatory) or Mustahab (desirable)? How should we recite Al-Fatihah especially when the Imams here pause for a while after reciting Al-Fatihah?

A: Recitation of Al-Fatihah is obligatory for the Imam, the people behind him, and for the person who performs prayer individually according to the authentically supported views of religious scholars in this regard. This applies to Jahri Salah as well as Sirri Salah (Prayer with subvocal recitation) whether obligatory or supererogatory and whether the Imam pauses for a while after Al-Fatihah or not.

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The third and the fourth question of Fatwa No. (6914)

Q 3: In congregational Jahri Salah (Prayer recited out loud), the Imam says Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting the Prayer) which the Ma'mum (a person being led by an Imam in Prayer) subsequently does. Thereafter, each of them says the

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Du`a'-ul-Istiftah (opening supplication when starting the Prayer) in a low voice after which the Imam proceeds to recite Surah Al-Fatihah. Should the Ma'mum wait till the Imam finishes reciting Surah Al-Fatihah to start reciting it, or should the Ma'mum recite it simultaneously with the Imam?

A: It is obligatory that the Ma'mum recites Al-Fatihah. It will make no difference whether the Ma'mum recites it in a loud voice simultaneously with the Imam, while the Imam is reciting the Surah or during the period when the Imam is silent, if there is any, after reciting Al-Fatihah and before reciting the Surah. Actually, it is a multiple choice. However, reciting it during the period when the Imam is silent, if there is any, is preferable so as to reconcile the seemingly conflicting proofs on the issue.

Q: Should the person offering Jahri Salah (Prayer recited out loud) individually recite out loud or in a low voice?

A: It is recommended to recite it out loud for there is no evidence to the contrary.

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Sixth question from Fatwa No. 8148

Q 6: There are two pauses in Salah (Prayer); the first is for praising Allah after Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) and the second is at the end of the Fatihah. Is the second pause for the recitation of the Fatihah? If the answer is in the negative, then when should a person recite Al-Fatihah? It should be noted that Allah says in the Qur'an: (So, when the Qur'ân is recited, listen to it, and be silent)

A: The pause following Takbirat-ul-Ihram is not for the recitation of Al-Fatihah.

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In fact, it is for recitation of Du`a'-ul-Istiftah (opening supplication when starting the Prayer). Also the pause preceding the Ruku` is not to allow the people behind the Imam to recite Al-Fatihah. It is meant to separate between the recitation of the Qur'an and Takbir (saying: "Allahu Akbar [Allah is the Greatest]") before Ruku` (bowing). However, it is permissible for the Ma'mum (a person being led by an Imam in Prayer) to recite Al-Fatihah while the Imam recites Al-Fatihah or the Surah. According to the Hadiths, this is an exception from the saying of Allah: (So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).)

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The seventh question of Fatwa No. 6366

Q 7: Should the Imam (the one who leads congregational Prayer) pause after reciting Surah Al-Fatihah? What is the ruling on the Ma'mum (a person led by an Imam in Prayer) who does not recite Al-Fatihah while following the Imam?

A: It was narrated by Abu Dawud and Ibn Majah (on the authority of Samurah ibn Jundub (may Allah be pleased with him) that he said that he remembered two pauses from the Messenger of Allah (peace be upon him); a pause when he uttered the Takbir (i.e. initiating prayer saying, 'Allah is Great') and the other when he finished reciting: (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) but `Imran rejected it. Then, they wrote about the matter to Ubay ibn Ka`b who wrote a letter to them, replying that Samurah had remembered correctly.) Accordingly, making these two pauses

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is permissible.

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The second question of Fatwa No. 11071

Q2: Is it permissible for the Ma'mum (a person being led by an Imam in Prayer) to recite Surah Al-Fatihah in a loud voice while the Imam is reciting another Surah after reciting Al-Fatihah?

A: A Ma'mum should recite Surah Al-Fatihah silently in all Salahs (prayer). He should not raise his voice lest he should confuse the Imam and the other Ma'mums.

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First question from Fatwa No. 7870

Q 1: Is it permissible for a Ma'mum (a person being led by an Imam in Prayer) to recite any Qur'anic Surah after Al-Fatihah or is the recitation of the Imam sufficient for him

whether in Sirri Salah (Prayer with subvocal recitation) or Jahri Salah (Prayer recited out loud)? I appreciate your advice.

A: If a person performs Salah (Prayer) behind an Imam in Jahri Salah, they should recite Al-Fatihah only. If they perform behind an Imam in a Sirri Salah, they should recite Al-Fatihah then follow it with another Surah or any verses of the Qur'an just in the first two Rak`ahs of the four-Rak`ahs Salah (Prayer consisting of four units).

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The second question of Fatwa no. 4199

Q 2: i performed Takbir (saying: "Allahu Akbar [Allah is the Greatest]") behind an imam for Salah (Prayer) and recited Du`a'-ul-istiftah (opening supplication when starting the Prayer), Surah Al-Fatihah, and another Surah, then the imam began to recite out loud. i became distracted and began reciting Du`a'-ul-istiftah, Surah Al-Fatihah, and another Surah again. Would you please tell me what the ruling is on this and may Allah reward you with the best!

A: Your Salah (Prayer) was valid and there is no harm done due to what you did by repeating the recitation of Du`a'-ul-Istiftah, Surah Al-Fatihah, and another Surah when you were distracted. You are also not required to offer Sujud-ul-Sahw (Prostration of Forgetfulness), because you were following an Imam. You should try to exert an effort to listen and pay attention to the Imam when he is reciting out loud. It suffices for you to just recite Surah Al-Fatihah if the Imam is reciting out loud.

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Salah of the latecomer

Second and third questions from Fatwa No. 9810

Q 2: If I join the Imam in the last two Rak`ahs of `Isha' (Night) congregation Prayer. Should I recite the Qur'an in a loud voice when making up for the two Rak`ahs which I missed?

A: You should recite Al-Fatihah with a subvocal recitation in the two Rak`ahs you are making up for. The two Rak`ahs you are making up for are considered the end of your Salah according to the preponderant view of the scholars.

Q 3: If I miss the first Rak`ah of the Fajr (Dawn) Prayer, is it permissible for me to recite the Qur'an in a loud voice in the Rak`ah that I perform as making up for this Rak`ah?

A: You should recite Al-Fatihah and any verses of the Qur'an in a loud voice in Fajr (Dawn) Prayer when you are making up for the Rak`ah you missed.

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First question from Fatwa no. (9259)

Q 1: If a person catches up with the second Rak`ah behind the Imam, should he recite a short Surah in the third Rak`ah or not?

A: If a latecomer catches up with the second Rak`ah, it will be the first one for them, and they can recite a Surah or some Ayahs in the following Rak`ah, fewer than what was recited in the first one, this should be done after reciting Al-Fatihah.

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The Wisdom behind Sirri and Jahri Recitation

The fifth question of Fatwa no. 10665

Q 5: Why are Zhuhr (Noon) and `Asr (Afternoon) Prayers offered as Sirri Salahs (Prayer with subvocal recitation) while Maghrib (Sunset) and `Isha' (Night) Prayers are Jahri Salahs (Prayer recited aloud)?

A: We do this following the example of the Prophet (peace be upon him). We offer Sirri Salah in the Salahs he recited inaudibly, and we offer Jahri Salah

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in the Salahs he recited aloud, as Allah stated,﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴾ (Surah Al-Ahzab, 33: 21). The Prophet (peace be upon him) stated, ﴾Offer Salah in the manner you have seen me doing.﴿ Narrated by Al-Bukahri in his Sahih (authentic) Book of Hadith.

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The second question of Fatwa no. 5926

Q 2: what is the ruling on performing the Jahri Salah (Prayer recited out loud), such as Maghrib (Sunset) and Fajr (Dawn) Prayers without reciting the Qur'an aloud?

A: It is Sunnah to recite the Qur'an subvocally while performing Zhuhr (Noon) and `Asr (Afternoon) Prayers, and the last Rak`ah of Maghrib Prayer and the last two Rak`ahs of `Isha' (Night) Prayer. It is also a Sunnah to recite the Qur'an loudly while performing Fajr Prayer and the first two Rak`ahs of both Maghrib and `Isha' Prayers. Whoever abandons loud recitation in Fajr Prayer and the first two Rak`ahs of both Maghrib and `Isha' Prayers abandons a Sunnah but his Salah is valid.

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Recitation on the Friday Fajr Prayer

The second question of Fatwa no. 6278

Q2: What is the ruling on always reciting specific Surahs (chapters of the Qur'an) consistently on Friday Fajr (Dawn) Prayer, as our Imam (the one who leads congregational Prayer), for example, only recites the Surahs Al-Duha and Al-Sharh?

A: It is an act of Sunnah (supererogatory act of worship following the example of the Prophet) to recite Surah Al-Sajdah in the first Rak`ah (unit of Salah) of the Friday Fajr Prayer and in the second Rak`ah Surah Al-Insan which starts by: ﴾Has there not been over man a period of time﴿ and to recite in the Jumu`ah (Friday) Prayer Surahs Al-A`la and Al-Ghashiyah, Surahs Al-Jumu`ah and Al-Munafiqun, or Surah Al-Insan which starts by: ﴾Has there not been over man a period of time﴿ after reciting Surah Al-Fatihah. As for continually reciting Surahs Al-Duha and Al-Sharh, as mentioned in the question, this is not in agreement with the Sunnah.

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Night Salah

Fifth question from Fatwa No. 3594

Q 5: Allah (Exalted be He) says in the Glorious Qur'an:

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(So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick) **Does the recitation mentioned in this Ayah relate to the Nafilah (supererogatory) or the obligatory Salah (Prayer)?**

A: The Ayah which reads: (Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you.) was revealed regarding the night Salah. It is reported that the Prophet (peace be upon him) said to the one who did not offer his Salah well: (When you stand for prayer, say Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and then recite from the Qur'an as much as may be easy for you...) The Prophet (peace be upon him) commanded him to recite as much as may be easy for him after saying Takbirah Al-Ihram (Saying Allahu Akbar at the beginning of the Salah) i.e. to recite Al-Fatihah. This is an obligation and Salah is a general word which includes the obligatory and Nafilah Salah. So, this is a proof of the obligation of reciting Al-Fatihah in Salah. The Hadith of `Ubadah ibn Al-Samit explained and confirmed this as he narrated that the Prophet (peace be upon him) said: (The prayer of whoever does not recite Surah Al-Fatihah is invalid) Related by Al-Bukhari, Muslim, and others.

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saying 'Amin' in salah

Fatwa no. 1845

Q: Islam is based on four Madh-habs (School of Jurisprudence). The people of Najran do not say 'Amin' when the Imam (the one who leads congregational Prayer) finishes reciting Surah Al-Fatihah on the grounds of following the Hanafi School. Those who follow `Aly Al-Makramy do not offer the congregational Salah except with the permission of their aforementioned leader.

A: Firstly, Islam is the true religion in the sight of Allah. Its rulings are based on the Glorious Qur'an, the Sunnah (whatever is reported from the Prophet) and the evidence deduced from these two sources. The Imams of the four famous Madh-habs and other Mujtahids Mujtahid (a scholar qualified to exercise juristic effort to infer expert legal rulings) deduce rulings from such evidence as much as their knowledge in religion enables them. Each one of them is to be acknowledged the right rulings they conclude and denied the wrong ones. In all cases the criterion for judging their opinions will be the Glorious Qur'an, the Sunnah and the reliable evidence deduced from both of them.

Secondly, The Messenger of Allah (peace be upon him) prescribed saying 'Amin' after reciting Surah Al-Fatihah during

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Salah both verbally and practically. It is related by Al-Bukhari and Muslim on the authority of Abu Hurayrah that the Messenger of Allah (peace be upon him) said, ("When the Imam says, 'Amin' say, 'Amin,' because if anyone's utterance of 'Amin' coincides with that of the angels, their past sins will be forgiven.") It is also related by Abu Dawud and Al-Tirmidhy on the authority of Wa'il ibn Hujr (may Allah be pleased with him) that he said: ("When the Messenger of Allah (peace be upon him) recited the Ayah: (nor of those who went astray.) he used to say 'Amin;' raising his voice (while uttering this word).") The majority of the Muslim scholars, including the followers of the Hanafi School, adopted this opinion. However, the followers of the Hanafi School do not utter 'Amin' aloud, though the above-mentioned Hadith provides evidence on the loud utterance of that word. Thirdly, offering the Five Obligatory Daily prayers congregationally is obligatory according to the sound opinions of the Muslim scholars. No permission should be sought to stop offering the congregational prayers, neither from Al-Makramy nor from anyone else. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa No. 2709

Q1: What is the ruling on saying "Ameen" after the Imam's saying: (nor of those who went astray.) ?

A: Saying "Ameen" after the Imam's saying: (nor of those who went astray.) is a Sunnah for the Imam, Ma'mum (a person being led by an Imam in Prayer) and the one who is performing Salah alone. This was reported from Ibn `Umar and Ibn Al-Zubayr. This opinion was also held by Al-Thawry, `Ata', Al-Shafi`y, Yahya ibn Yahya, Is-haq,

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Abu Khaythamah, Ibn Abu Shaybah, Sulayman ibn Dawud, and As-hab-ul-Ra'y (scholars, especially the Hanafis, who exercised personal reasoning to make judgments in the absence of clear texts). The evidence for this saying is what was reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Say 'Ameen' when the Imam says 'Ameen', for if anyone's utterance of 'Ameen' coincides with that of the angels, his past sins will be forgiven.") This Hadith is reported by Al-Bukhari and Muslim.

Wa'il ibn Hujr reported that (If the Prophet (peace be upon him) said: (nor of those who went astray.) he used to say ameen in a loud voice.) This Hadith was reported by Abu Dawud and Al-Tirmidhy. Al-Tirmidhy reported it as: ("He said it in a loud voice.") He also said that this Hadith is Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.)

Imam Ahmad reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("Say 'Ameen' when the Imam says "Wala-ddallin" (nor of those who go astray); for the angels say 'Ameen' when the Imam says 'Ameen'. Thus, a person whose saying (of Ameen) coincides with that of the angels will have all his past sins forgiven.")

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The ninth question of Fatwa no. 4264

Q 9: Should Ta'min (saying: "Amin" after reciting Surah Al-Fatihah) in Jahri Salah (Prayer recited aloud) be said with the Imam (leader of congregational Prayer) or after him?

A: Abu Hurayrah narrated that the Messenger of Allah (peace be upon him) stated, (When the Imam pronounces Ta'min, follow him, for if anyone's utterance of Ta'min coincides with that of the angels, they will be forgiven their past sins.) Ibn Shihab said, (The Messenger of Allah (peace be upon him) used to say "Amin.") Narrated by the Group of Compilers of Hadith (Al-Bukhari, Muslim, Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'i, and Ibn Majah). However, Al-Tirmidhy did not mention the saying of Ibn Shihab. In another narration, (When the Imam says, (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) say "Amin", as the angels say "Amin" at the same time. Those whose utterance of Ta'min coincides with that of the angels, their past sins will be forgiven.) Narrated by Ahmad and Al-Nasa'i.

Abu Hurayrah narrated that (whenever the Messenger of Allah (peace be upon him) recited (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) he said "Amin" so that those behind him in the first row could hear it.) Narrated by Abu Dawud and Ibn Majah. He also said, "So that those in the first row could hear it and voices would reverberate in the Masjid (mosque)."

Wa'il ibn Hujr (may Allah be pleased with him) said (I heard the Messenger of Allah (peace be upon him) reciting (not (the way) of those who earned Your Anger (i.e. those who knew the Truth, but did not follow it) nor of those who went astray (i.e. those who did not follow the Truth out of ignorance and error).) and then he said "Amin" in a prolonged voice.) Narrated by Ahmad, Abu Dawud, and Al-Timidhi.

Thus, it becomes evident that it is permissible for Ma'mums (persons being led by an Imam in Prayer) to say "Amin" when the Imam recites (nor of those who went astray.) whether he says "Amin" or not. Ta'min is a Sunnah (commendable act) for everyone, and it is not conditioned upon the Ta'min of the Imam.

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Second question from Fatwa no. (6473)

Q 2: When the Imam recites Al-Fatihah and reaches the Ayah: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ **I hear some Ma'mumin (persons being led by an Imam in Prayer) say: (We seek Allah's help), what is the ruling on this? I also see that some people follow the Imam's recitation by looking in the Qur'an, especially in Tahajud Salah during the blessed month of Ramadan. Is there any sin in this?**

A: First: The supplication of the people led in prayer when the Imam recites: ﴾You (Alone) we worship, and You (Alone) we ask for help (for each and everything).﴿ is not legally prescribed.
Second: What is prescribed is to follow the Imam by heart and think deeply

of what is being recited, for Allah (May He be Exalted) says: ﴾So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imâm (of a mosque) is leading the prayer (except Sûrat Al-Fâtihah), and also when he is delivering the Friday-prayer Khutbah]. (Tafsir At-Tabari).﴿ and the saying of the Prophet (peace be upon him): ﴾When the Imam recites (the Qur'an), listen attentively﴿ .

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Ruku` (bowing) and Sujud (prostration)

(Part No. 6; Page No. 428)

First question from Fatwa No. 8595

Q 1: How did the Prophet (peace be upon him) do Ruku`? Did he do anything after Taslim (salutation of peace ending the Prayer)?

A: The Prophet (peace be upon him) used to have his back leveled and his hands firmly placed on his knees while bowing for Ruku`. He would make Istighfar (seeking forgiveness from Allah) three times after Salah was finished. He also used to say: ﴾O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!"﴿ Afterwards, he would rise up and say: ﴾La ilaha illa Allah, wahdahu la shareeka lahu, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, la hawla wa-la quwwata illa billah, la ilaha illa Allah wa-la na'budu illa iyyah, lahun-Ni'matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon. Allahumma la mani'a lima 'atait wa-la mu'ti lima mana't, wa-la yanfa'u dhal-gaddu minkal-gadd. (None has the right to be worshipped except Allah, alone, without any partner. To Allah belong all sovereignty and praise and He is Omnipotent over all things. There is no might or power except with Allah. None has the right to be worshipped except Him and we worship none but Him. For Allah all favor, grace, and praise are due. None has the right to be worshipped but Allah and we are sincere in faith and devotion to Him although the disbelievers detest it. Oh Allah! None can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty).﴿

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The Prophet (peace be upon him) taught his Sahabah (Companions) to recite Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Takbir (saying: "Allahu Akbar [Allah is the Greatest]") and Tahmid (saying: "Alhamdu lillah [All praise is due to Allah]") after Salah. Each formula is recited thirty three times. They were taught to say : 'la ilah illa Allah wahdahu la sharika lahu lahu al-mulk wa lahu al-hamd wa huwa `ala kull shay'in qadir' (there is no deity worthy of worship except Allah Alone, He having no associate. His is the Dominion and due to Him is all praise and He has power over all things). They were also taught to recite Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) and the last three chapters of the Qur'an (Surah Al-Ikhlas, Surah Al-Falaq and Surah Al-Nas). According to an authentic Hadith reported from the Prophet (peace be upon him), it is recommended that these last three Surahs be recited three times following the Fajr (Dawn) and Maghrib (Sunset) Prayers. It is also recommended to recite the following Dhikr (Remembrance of Allah) ten times after Fajr and Maghrib Prayers: 'la ilah illa Allah wahdahu la sharika lahu lahu al-

mulk wa lahu al-hamd yuhyi wa yumit wa huwa `ala kull shay'in qadir' (there is no deity worthy of worship except Allah Alone, He has no associate. His is the Dominion and due to Him is all praise; He gives life and causes death and He has power over all things). This is also based on an authentic Hadith narrated from the Prophet (peace be upon him).

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What is to be said after standing up from Ruku`

Fatwa no. (7332)

Q: I inform your Eminence that I live in a Non-Muslim country, in Italy. I have been destined to live there for a period of time, as is the case of many Muslims. I have found a Masjid (Mosque) there where Jumu`ah (Friday) Prayer is performed while the other Five daily prayers are not, this is because the Masjid is not accredited by the government, as Italy embraces the Vatican which is the headquarters of Christianity all over the world. When I entered the Masjid to perform Jumu`ah Prayer, I heard the Imam saying when rising from Ruku` (Bowing): Rabana wa Laka Al-Hamd (O our lord! All praise is for You). It was very odd for me to hear him saying it out loud instead of saying "Sami`a Allahu liman Hamidah" (Verily, Allah listens to whoever praises him). At this time, I told the Imam: "I have prayed many times behind Muslim Scholars, but they used to say when rising from Ruku`: "Sami`a Allahu liman Hamidah", where did you get this from? He then told me: It is a Sunnah, and mentioned the Hadith wording: (Whoever revives a Sunnah (of the Prophet), will gain the reward of doing it and the reward of those who will pattern after them till The Day of Resurrection.) I told him: It is not Sunnah, for if it was so, I would have heard it from Ahl Al-Sunnah (Those adhering to Sunnah of the Prophet), especially that Allah has blessed me with Hajj. I left Italy and returned again in 1980, I also looked it up in some books but never found this, he told me that he read it in [Mukhtasar Sahih Muslim], Hadith number 296, page 84, I then looked with him at the Hadith and told him that: what I understood that this Hadith is of the Hadiths of supplications in Salah (prayer), as the Hadiths preceding it mentiones

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this. He replied: 'No' insisting on his view. Afterwards, I knew that he is adopting the thoughts of one of the people existing in Egypt, whom he believes is Al-Mahdy Al-Muntazhar, and that person (in Egypt) prays in this manner. In fact, I saw a lot of young Muslims adopting the same thought. There, I told him that: "We shall arbitrate to one of the Muslim Scholars", and we agreed to send to your Eminence. Thus, I hope that you would clarify this matter as soon as possible, for many Muslims have started doubting the validity of their Salah behind this Imam. Is it permissible to perform prayer behind this Imam, if this is not proven to be reported from the Messenger (peace be upon him)? How valid is this opinion? Is it an act of Bid`ah (rejected innovation in religion) or a Sunnah as this man claims? I hope that you will clarify this in detail so as to be assured of praying behind this Imam, for most of the Muslims there always ask him about the legal opinion in many affairs in Islam. Besides, we do not have any references here for judgments, even the books we have, are very few in a way that a Muslim is not able to refer to them.

A: The Hadith of Abu Sa`id Al-Khudry (may Allah be pleased with him) in which he said: (Whenever

the Messenger of Allah (peace be upon him) raises his head after bowing, he used to say: "Rabana Laka Al-Hamd Mil'u Al-Samawati W-Al-Ardh" (O! our Lord, to You be the praise that would fill all the heavens and earth).) is mentioned in [Mukhtasar Sahih Muslim] and it indicates that the Dhikr (Remembrance of Allah) is to be uttered when rising from Ruku', and after the Imam says "Sami`ah Allahu Liman Hamidah", it was also narrated in the the Two Sahihs (Authentic Books of Hadith) (i.e. Al-Bukhari and Muslim) from the Hadith of

Abu Hurayrah (may Allah be pleased with him) in which he said: (When the Messenger of Allah (peace be upon him) stood for prayer, he would say the Takbir (Allah-u-Akbar - Allah is the Greatest) when standing, then say the Takbir when bowing. After that, he would say: "Sami` Allahu Liman Hamidah (Verily, Allah listens to whoever praises Him)," when coming to the erect position after bowing, then say while standing: "Rabbana wa-laka Al-Hamd (O! our Lord, All praise is for You).") and it is mentioned in [Mukhtasar Muslim] numbered 274 page 78. This Hadith indicates that what is meant in the narration of Abu Sa`id Al-Khudry is saying: Rabbana wa-laka Al-Hamd after saying: Sami`a Allahu Liman Hamidah, this shows that saying "Rabbana wa laka al-Hamd" after rising from Ruku' instead of "Sami`a Allahu Liman Hamidah" is an act of bid`ah that includes changing the Adhkar in Salah from their right places where it should be recited.

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The second question of Fatwa No. (11199)

Q 2: When I perform Salah (prayer), after I rise from bowing, I say: "Allah hears whoever praises him. O Allah all praise is due to You! It is much and blessed praise befitting the magnificence of Your Face and the greatness of Your Dominion." While sitting between the two Sajdahs (prostrations) I say, "O Allah, grant me pardon, have mercy upon me, provide me with sustenance, forgive my parents and grant me support." However, some Muslim brothers argued with me regarding the last Du`a' claiming that it was

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unsubstantiated and that such addition is impermissible. Is it true? Please guide me. May Allah reward you well.

A: The person who offers Salah is recommended to say, after standing up straight after Ruku` (bowing), "O Allah! our Lord, to You be the praise that would fill all the heavens and the earth, and all that which pleases You besides (them). O Allah, You are worthy of praise and glory, most worthy of what a servant says, and we are all Your servants, no one can withhold what You give or give what You withhold, and riches cannot avail a wealthy person against You." This statement is authentically reported from the Prophet (peace be upon him) in a Hadith recorded by Muslim and Al-Nasa'i on the authority of Ibn `Abbas (may Allah be pleased with both of them) which states, ﴿When the Prophet (peace be upon him) raised his head after bowing, he said: O Allah! our Lord, to You be the praise that would fill the heavens and the earth ...﴾ the Hadith.

Moreover, a person who offers Salah is recommended to say between the two Sajdahs: ﴿O Allah, grant me pardon, have mercy upon me, direct me to righteousness, provide me with sustenance and grant me support.﴾ Recorded by Al-Nasa'i and Ibn Majah on the authority of Hudhayfah in the Hadith that reads: ﴿The Prophet (peace be upon him) used to say in the sitting between the two Sajdahs: O my Lord forgive me! O my Lord forgive me!﴾

In the Sunan of Al-Tirmidhy, Abu Dawud and others, it is recorded on the authority of Ibn `Abbas (may Allah be pleased with both of them): ﴿that the Prophet (peace be upon him) used to say between the two prostrations: O Allah, forgive me, have mercy on me, guide me, heal me, and provide for me.﴾

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Prostration

Fatwa No. 1427

Q: There was a dispute between two groups regarding what a performer of Salah (Prayer) should begin with when he descends to prostrate. Should he start prostration descending on his hands then his knees or his knees first then his hands and which is better?

A: The majority of scholars held the view that it is better for the performer of Salah to descend on his knees first before his hands upon prostration and should lift his hands from the ground before his knees when leaving prostration on his way up for the next Rak`ah. They substantiated their view by the Hadith narrated by Wa'il ibn Hujr in which he said: (I saw that the Prophet (peace be upon him) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up, he raised his hands before his knees.) Related by Abu Dawud, Al-Nasa'i, Al-Tirmidhy, and Ibn Majah. However, it is only Sharik Al-Qady who reported this Hadith in his class but Sharik is not a dependent narrator when alone as in the case of this narration. They also raise evidence by means of the Hadith narrated by Anas (may Allah be pleased with him):

(Whenever the Prophet (peace be upon him) descended to prostrate in prayer, his knees preceded his hands.) Related by Al-Hakim, Al-Bayhaqy, and Al-Daraqutny. Al-Hakim said: The Hadith is in match with the conditions set by Al-Bukhari and Muslim and I see no weakness in its chain of narration. Al-Daraqutny said: It is narrated solely by Al-`Ala' ibn Isma`il who is anonym. Ibn Abu Hatem reported from his father that it is a Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). There are many Hadiths reported in this context; some of them are Maqtu` (a Hadith narrated from a Follower, the generation after the Companions of the Prophet) and others are Mursal (a Hadith with no Companion of the Prophet in the chain of narration).

Other scholars held the view that it is a desirable act to descend on the hands before the knees for prostration such as Al-Awza`y, Malik and Ibn Hazm. Ibn Abu Dawud said: This is the view of the people of Hadith. They substantiated their view by the Hadith narrated by Abu Hurayrah who said: The Messenger of Allah (peace be upon him) said: (When one of you prostrates himself, he should not kneel like a camel, but he should place his hands before his knees.) Related by Ahmad, Abu Dawud and Al-Nasa'y. According to another narration: (He should place his hands (on the ground), and then his knees.) However, the chain of narration of this Hadith dubious. Thus, some scholars like Ibn Al-Qayyim in his book: "Zad Al-Ma`ad" gave preference to the Hadith narrated by Wa'il ibn Hujr, and the other Hadiths that convey the same meaning. However, others gave preference to the Hadith narrated by Abu Hurayrah and other Hadiths that have the same meaning. Indeed, the issue is submitted to juristic reasoning and it is a flexible matter, so some jurists gave the performers of Salah the choice between both matters either due to the weakness of Hadiths from both sides or their contradiction because none of them overbalances the other in his view. As a result, there is flexibility in the two matters.

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The first question of Fatwa No. 7175

Q 1: What is the ruling on a man whose forehead and nose do not touch the ground in Sujud (prostration)? Is his Salah considered valid?

A: If the case is as you mentioned; the forehead and nose do not touch the ground during prostration, then his Salah is null and void. This is because it has been authentically reported that the Prophet (peace be upon him) said, (I have been ordered to prostrate on seven bones: the forehead..., and then he pointed to his nose [as one of the seven bones ordered],) the imperative mood essentially conveys an obligatory command. However, if he has an excuse which prevents him from making them touch the ground, his Salah is valid.

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Excuse for not performing prostration

Fatwa No. 3956

A: I suffered some problems with my eyes. I underwent an operation one year ago and I am still suffering some problems when I put my forehead on the ground during prostration unless there is a cushion under my forehead. Is it permissible to put a cushion or something like that and put it under my forehead during prostration? Please guide me to the truth. May Allah reward you well!

A: If the reality is as you have mentioned, then you will not be required to perform prostration. Therefore, there is no need to put a cushion or anything like that under your forehead because it is not permissible to do so. Jabir (may Allah be pleased with him) reported that a sick person performed Salah (prayer) on a cushion. The Prophet (peace be upon him) said to him after throwing away the cushion: ("Perform Salah on the ground if you can, and if you cannot then make (Salah by) gestures, and let your prostration be lower than your Ruku` (bowing).") This Hadith was reported by Al-Bayhaqy with a good chain of transmitters. However, Abu Hatim judge it as Mawquf (a Hadith narrated from a Companion of the Prophet).

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Formulae of remembrance said in Sujud

The fourth question of Fatwa No. 9424

Q: What did the Messenger of Allah (peace be upon him) use to say and supplicate during Sujud (prostration)?

A: During Sujud, he (peace be upon him) used to say, ﴾ **"Glory be to my Lord most high,"** ﴿ and supplicate, ﴾O Allah! forgive me all my sins, minor and major, first and last, open and secret.﴿ Furthermore, he used to say, ﴾All Glorious, All Holy, Lord of the Angels and the Spirit.﴿ and, ﴾Glory be to You, O Allah, our Lord, and praise be to You, O Allah, forgive me.﴿

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It is authentically narrated that the Prophet (peace be upon him) said, ﴾The nearest a servant comes to his Lord is when he is prostrating himself, so make many supplications (in this state).﴿ (Narrated by Muslim) This Hadith shows that it is permissible to make many good supplications during Sujud whether the Salah you performed is Fard (obligatory) or Nafl (supererogatory).

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Fatwa No. 12463

**Q: I have a book entitled "Al-Mutajar Al-Rabih Fi Thawab Al-`Amal Al-Salih." I read the following Hadith in it: Al-Hakim narrated on the authority of `Abdullah ibn Mas`ud (may Allah be pleased with him) that the Prophet (peace be upon him) said:** (offer twelve Rak`ahs (units of Prayer) in pairs whether during the day or at night. While sitting for saying the final Tashahhud (sitting to invoke Allah's peace upon the Prophet), celebrate the praises of Allah (may He be Glorified and Exalted) and invoke Allah's peace and blessings upon the Prophet (peace be upon him). While in Sujud (prostrating position), recite Surah Al-Fatihah seven times and then say: "There is no deity but Allah with no partner; to Him belongs all sovereignty and to Him be praise, and He is Able to do all things", ten times.

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Then supplicate to Allah saying: O Allah, I ask you by the glory of Your Throne, and by virtue of the mercy of Your Book, and by Your greatest name and Your glory and Your perfect words, then ask Him for whatever you need. Then, raise your head and say the Taslim (salutation of peace ending the Prayer). Do not teach this to the foolish among you otherwise they might recite it then their invocation may be answered.)

I told one of the students of religious knowledge about this Hadith and he told me that it is not permissible to recite the Qur'an in Ruku` (bowing) nor in Sujud (prostration). But I think that this should not be done in the obligatory Salah not in the supererogatory one. Accordingly, I hope that Your Eminence could elaborate on this matter for me, and whether the Hadiths of this book are authentic or weak. It is worthy to mention here that it is written on the cover of the book that it is verified by `Abdul-Malik ibn Duhaysh. May Allah protect you!

A: This Hadith is related by Al-Hakim. Al-Hafizh Al-Mundhiry mentioned it in Al-Targhib Wa Al-Tarhib and said: `Amir ibn Khidash Al-Naysabury is the only narrator who reported it. He added: our Shaykh Al-Hafizh Abu Al-Hasan said that `Amir ibn Khidash used to narrate Munkar Hadiths (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). He is the only narrator who reported it from `Umar ibn Harun Al-Balkhy whose narration of Hadiths are to be rejected and only Ibn Mahdi praised him. Accordingly, it becomes known that the Hadith is weak in terms of its Sanad (chain of narrators). There are other authentic Hadiths indicating that it is forbidden for a person to recite the Qur'an during Sujud. Now it is clear that this Hadith is also weak in terms of its Matn (text of a Hadith). Consequently, it is not permissible to act upon it due to it being weak and contradicting other

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authentic Hadiths.

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The third question of Fatwa No. 7921

Q 3: We know that it is not permissible to recite the Qur'an while prostrating in Salah; however, there are some Ayahs (Qur'anic Verses) that include Du`a' (supplications) such as the saying of Allah (Exalted be He),** (Our Lord! Let not our hearts deviate (from the truth) after You have guided us) **What is the ruling on reciting such Du`a' mentioned in the Qur'an during prostration?

A: There is nothing wrong with that, if it is done as a Du`a' and not as recitation of the Qur'an.

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The second question of Fatwa No. 9044

Q 2: If a person supplicates with, " O Allah! Forgive me and my parents" or any other Du`a' instead of saying, "rabbi ighfir li, wa irhamni, wa ihdini (O Allah! Forgive me, have mercy upon me, and guide me)..." when sitting between the two prostrations,

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is his Salah invalid? What is the ruling on a person who forgets an act during Salah and then repeats it? For example, a person performs Salah and after finishing the recitation of Al-Fatihah behind the Imam, he is confused whether he has recited it or not, so he repeats it; is it sufficient to perform Sujud-ul-Sahw (Prostration of Forgetfulness) only?

A: First, it is preferable to recite the authentically reported formulae of Du`a' (supplication) between the two prostrations; however, the Salah is not nullified if a person adds to or removes from it.

Second, repeating an act mistakenly, whether a person prays individually, or an Imam, or a Ma'mum (a person being led by an Imam in Prayer), does not invalidate the Salah. However, he should offer Sujud-ul-Sahw, if he is an Imam, offers prayer alone, or is a latecomer. If he is a Ma'mum and attends the Salah from the beginning, he does not have to perform Sujud-ul-Sahw for the Imam bears the responsibility. If he, for example, mistakenly repeats Ruku` (bowing) or Sujud, or repeats the recitation of Al-Fatihah, it does not necessitate performing Sujud-ul-Sahw.

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what to say in Sujud-ul-Sahw and Sujud-ul-Tilawah

The first and second questions of Fatwa no. 10518

Q 1 and 2: What should someone offering Salah (Prayer) say when they perform Sujud-ul-Sahw (Prostration of Forgetfulness)? What should they say when they perform Sujud-ul-Tilawah (Prostration of Recitation)?

A: They should say what they usually say when prostrating in Salah in both Sujud-ul-Sahw and Sujud-ul-Tilawah, i.e. "Subhana rabbiyal-A`la (All Glory is due to my Lord, the Most High)." It is obligatory to say this once, but the most complete way is to repeat it three times. It is also desirable to supplicate with the important legislated Du`a' (supplication), as the Prophet (peace be upon him) said: ﴾As for Ruku` (bowing), you should glorify your Lord while performing it, and as for Sujud (prostration), you should strive to supplicate as this is worthy of being answered for you.﴿ The Prophet (peace be upon him) also said: ﴾A servant is nearest to His Lord when they are in Sujud, so supplicate to Allah much.﴿ (Related by Muslim in his Sahih [authentic] Book of Hadith). The Prophet (peace be upon him) used to say many times in Ruku` and Sujud: ﴾All Glory is due to You, O Allah, our Lord, and all Praise is due to You, O Allah, forgive me.﴿ (Agreed upon by Al-Bukhari and Muslim as reported on the authority of `Aishah - may Allah be pleased with her). He (peace be upon him) also used to say in Ruku` and Sujud: ﴾All Glorious, All Holy, Lord of the Angels and the Spirit.﴿ (Related by Muslim in his Sahih)

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Sitting between the Two Prostrations

The tenth question of Fatwa no. 8966

Q 10: how should we sit between the two Sujuds (Prostrations) in Salah (Prayer)? Should a person sit placing their left foot under their right leg or what? Please clarify the manner of sitting in the first and also the last Tashahhud (a recitation in the sitting position) in detail.

A: The Sunnah in the first Tashahhud is to perform Iftirash, which means spreading one's left foot and sitting on it between the two Sujuds while keeping the right foot vertical. As for the last Tashahhud, the Sunnah is to perform Tawarruk, which means placing the left foot under the right leg and sitting on one's bottom. All this is Mustahab (desirable). If a person performs Tawarruk in the first Tashahhud and Iftirash in the last Tashahhud, their Salah is not invalidated.

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`Abdullah ibn Qa`ud	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

jalsat-ul-Istirahah

The third question of Fatwa no. 4830

Q 3: Is it permissible for the Imam to assume Jalsat-ul-Istirahah (a brief sitting after the second prostration of the first and third Rak`ah before standing position in a prayer) while the Ma'mums (persons being led by an Imam in Prayer) do not do it or do both of them have to do it?

A: Jalsat-ul-Istirahah is an act of Sunnah in Salah for the Imam, Ma'mum, and the person offering prayer individually. Since, following the Imam is obligatory and preceding him is Haram (prohibited), the Ma'mum should assume Jalsat-ul-Istirahah so that he would not precede the Imam.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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The first question of Fatwa no. 1272

Q 1: is Jalsat-ul-istirahah i.e. the brief sitting after the second prostration of the first and third Rak`ah before the standing position in prayer, Wajib (obligatory) or a confirmed Sunnah?

A: Scholars have agreed that Jalsat-ul-Istirahah after rising from the second Sujud (prostration) of the first or third Rak`ah and before standing up to offer the following Rak`ah is neither one of the obligatory acts of Salah, nor confirmed Sunnah. However, they differed as to whether it is an act of Sunnah, not an act of Salah at all,

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or an act of Salah for those in need of it due to old age, sickness, or obesity. According to Al-Shafi`y, one of two opinions of Ahmad, and a group of Hadith Scholars, "It is Sunnah." They find support in the tradition reported by Al-Bukhari and the Compilers of Sunan on the authority of Malik ibn Al-Huwayrith: that (He saw the Prophet (peace be upon him) praying and in the odd Rak`ah, he used to sit for a moment before getting up.) But the majority of scholars, including Abu Hanifah, and Malik, and the second opinion of Ahmad (may Allah be merciful with them) did not approve of it, because the other Hadith do not mention Jalsat-ul-Istirahah. Furthermore, Jalsat-ul-Istirahah mentioned in the Hadith of Malik ibn Al-Huwayrith may have taken place at the end of the Prophet's life when he had put on weight or for some other reasons. A third group of scholars reconciled the different Hadith suggesting that the Prophet (peace be upon him) sat [at this point during the prayer] when he needed to. They added that it is prescribed to do this when necessary, not at other times. It appears that it is evidently Mustahab (desirable). As to the other Hadith that do not mention it, they do not prove the nonexistence of this act. The desirability of this act is further supported in two facts:

First: The Prophet's actions are essentially examples to be followed.

Second: Jalsat-ul-Istirahah is proven in the Hadith of Abu Humayd Al-Sa`idy related by Ahmad, Abu Dawud, with a good chain of transmission. Abu Humayd described the prayer of the Prophet

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(peace be upon him) in the presence of ten of the Sahabah (the Companions of the Prophet - may Allah be pleased with them), and they confirmed what he said.

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Thanks to Allah, the sixth volume of Fatwas of the Permanent Committee has been completed. Hereinafter, the seventh volume follows.